Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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FEB 4 1943
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THE TAJ MAHAL

"With minarets of marble rising stately from a sea
Of the dark-leaved mango's foliage streaked by the jaman tree,
Up to the empyrean where the crescent glitters bright,
Calm and unchanged still shining through the fall of Moslem might,
One majesty of whiteness the Taj of Agra stands,
Like no work of human builder, but the care of angel hands."

See page 106—**The Taj Mahal in the News**

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

12. Off to San Antonio

Aviation Cadet Leonard LeSourd

October 9, 1942
En Route

Dear Folks:

It was like a bolt from the blue when a sergeant awoke me yesterday morning with the news that I was shipping out that afternoon to San Antonio, Texas. I never dreamed that I would be called up for my pilot training within two weeks after passing the exams, especially when I've heard of so many who had waited six months or more. I was officially listed as accepted on September 28, and yesterday was October 8.

Fortunately, it doesn't take long to get ready for shipment in the Army. I managed to whisk one of my sun-tan uniforms out of the cleaners before they sent it to town. I was also lucky in that I had sent out no laundry that week, otherwise it might not have caught up with me for weeks. The really bad break was in regard to payday, which I missed by a day. A $10 loan from a friend should see me through.

I found it really tough to say goodby to all my friends—more so than at Miami Beach. I wonder if this war is going to be a continuous series of chapters. Two have ended already, and both now are vivid memories. Perhaps I won't think them so vivid a year from now, though.

I am also wondering if I shall run into my friends somewhere out "on the line." One in particular to whom I hated to say goodby was a young eighteen-year-old red-headed kid named Maloney. He's from Denver, Colorado. The two of us went over to take our cadet exams together. He muffed the mental by a few points and felt rather bad about it at the time. If America were filled with youth of his spirit, however, we wouldn't have much trouble winning the war. A high-school graduate, he has a fiery vigor and typical brash cockiness that make him a good fighting man. Perhaps he is a little out of place in a technical branch of the service. Because of his flaming red hair and youth, we used to ride him quite a bit, but he'd always come back for more.

At 4 p. m., I met about thirty others at headquarters, and we all marched over to the Post Railroad Station. Then officially we replaced the title "private" with "aviation cadet" before our names. At the station we met our commanding officer for the trip—a second looey, thirtyish, and a darn nice guy. Our doctor for the trip, a plump and jovial major, also joined us there. After an hour's wait we boarded a train for St. Louis, where we were to meet another trainload of cadets coming down from Chanute Field.

From our second looey we gathered the following facts: (1) we were bound for San Antonio and it would take us about two days to get there; (2) when we arrived we would be assigned by the Aviation Cadet Classification Center there; (3) the bad feature of the trip—no Pullmans available, so we had to go by coach.

Thirty-three strong, we trekked into St. Louis, where we had a five-hour wait for the train. Fortunately, there was a Service Man's Lounge in the station itself, so we had a nice place to sit and read or write. We were given very stringent orders about not talking to civilians, telephoning, telegraphing, or mailing letters until we reached San Antonio. The closest secrecy had to be maintained. We took on the label "Lost Platoon" so that, in calling us together at any time, the sergeant wouldn't make a slip and say, "Those going to San Antonio, over here"—or words to that effect. They just can't take the slightest chance of revealing the route of a valuable troop train such as we comprised (ahem!).

While waiting for the train at St. Louis we marched around the block a couple of times for the exercise. When we broke out in the "Air Corps" song you could just feel the vigor and enthusiasm welling up inside of everyone. The stride of each was crisp and snappy, no one was out of step. Inside each there was a sensation that would be hard to describe. I'll never forget that experience.

When we finally pulled away from St. Louis in our coach (it wasn't a modern one, either), most of the soldiers went right to sleep. Having been on the night shift for so long at Scott, I couldn't drop off like the others. Sitting there, I couldn't help reviewing my three months or so in the Army. I remembered that first train ride from Boston to Devens. What a motley bunch we were! Next there was the second train ride from Devens to Miami Beach. We were soldiers then and a younger and more selected lot. Then came the trip to Scott Field. Qualified for technical school with four weeks of physical training behind us, we were beginning to act and carry ourselves like soldiers. Finally, came this present trip. Needless to say, aviation cadets are the closest to perfect physical specimens that there are in the Army.

Our bunch probably averages around 21-22 years. I've found only one fellow older than I. They were all students, student instructors, or permanent party men at Scott. Most of them are of medium build, none wear glasses, and most look like well-coordinated athletes. There are four sergeants and one corporal in our group, while non-coms are numerous throughout the whole train. Once they enter cadet training, automatically they lose their rank. If our group sticks together, I know that I'll make some of the best friends I've ever had.

The first night on the train was most uncomfortable. As if the coach chairs weren't bad enough, it turned cold in the night. Complaints were few and quite subdued, though, the next morning. Both the lieutenant and the major experienced the same discomfort and set a good example. (The major sure snored, though.) By the by, one of the first things the second looey told us was that henceforth we should carry ourselves like officers since all but a few of us will end up as flying officers, or as bombardier, navigator, or Air Corps officers in case we wash out of flight training.

After breakfast on a regular train diner, most of us slept until we hit Kansas City at noon. Shortly after the train pulled into the station, who should march by our car but a unit of WAAC recruits in civilian clothes leaving for some training camp. All were in lively spirits.

This brings me up to date in my narrative. I've been writing this letter here in a Kansas City Service Club while we wait to eat at a near-by restaurant. At this moment a nickelodeon is scratching away on "I Gotta Gal in Kalamazoo" (G. Miller's record is being murdered by a badly frazzled needle). Two rather listless couples are dancing in the middle of the room. Most of the service men are just stand-

(Continued on page 119)

Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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The Things That Come Too Late

A Sermon to Students

CLYDE E. WILDMAN

Jesus told a story of five wise and five foolish virgins ho were awaiting the arrival of a bridegroom for a feast. he wise virgins had oil in their lamps and in addition ey had vessels containing extra oil. The foolish virgins ıd only a meager supply for their lamps and no reserve ıpply at all. Doubtless the foolish virgins twitted their sters and said, "Who ever heard of a bridegroom's being te at his wedding?" The unexpected happened; the ridegroom was not only late, he was very late. It was ter midnight when the cry rang out, "Behold, the bride-room cometh."

We are not told why he was late. That has nothing to o with the story. The emergency which the foolish irgins said would not happen and which the wise virgins aid *might* happen *did* happen. The foolish ones then ırned helplessly to their sisters and said, "Give us of your il; for our lamps are going out." To this the wise virgins eplied, "Peradventure there will not be enough for us nd for you: go ye rather to them that sell, and buy for ourselves." While they were gone, the bridegroom rrived, and those who were ready went in, and the door vas shut. When the others returned, they were faced vith a stern word—"Too late, you cannot enter now." Those who were ready went in, and the door was shut." t is a stern word, but it sets forth a faithful picture of ife.

The foolish virgins were in a sense prepared. They were eady to meet the ordinary situation but not the one that vas extraordinary. It is a human touch when the foolish irgins say to their sisters, "Give us of your oil." Such a eaction is perfectly natural. The one who is unprepared ısks the one who is prepared to help him, but he asks too ate. Your preparation cannot help me after the emergency arrives. Each person must develop his reserves and meet his own crisis. When the foolish virgins returned, the feast was on, and a strong guard posted outside was under orders to let no one interrupt the feast. Character s a personal matter and cannot be transferred. The parable is a solemn one and serious in its intent. The imprudent man must bear the consequence of his own imprudence.

The foolish virgins tried to meet the emergency. They were not without a conscience in the matter. But when they returned, the opportunity was lost. "The door was shut." The action of the master of the house seems hard, not to say harsh, but the story sets forth an authentic truth. A young person goes to college and wastes four years. He will never have that chance again—those four years can never be brought back. "The Moving Finger writes; and, having writ, moves on." Once we were exhorted to be good because of the certainty of death; now we might well be exhorted to be good because of the certainty of life.

There is a point above Niagara Falls beyond which the swimmer must not go. If he does, he will be caught in currents stronger than himself, which will take him over the falls. So also in life, it is well to know one's strength and keep a margin of safety if one is to avoid intellectual and moral disaster.

The owners of the Cocoanut Grove night club in Boston were undoubtedly sorry at the terrible disaster which has recently been referred to as "another Boston Massacre." But their regret came too late. Certain officials have been indicted for gross negligence, and Governor Leverett Saltonstall has taken hold of the whole night-club situation with a firm hand. It is to be hoped that these 492 persons will not have died in vain. Undoubtedly, the state of Massachusetts and the city of Boston will now insist upon adequate exits and fireproof draperies. It is to be hoped also that no sixteen-year-old will be employed in places where liquor is sold. The irony of the whole situation is set forth in a recent magazine article as follows: "At least one section of the night club was really fireproof—the liquor vaults. Two days after the fire, two huge van-loads of liquor were taken from the charred and blackened night club by the Salvage Bureau of the Boston Board of Fire Underwriters. Case after case of the finest wines and champagnes were carried to waiting trucks and, so far as could be observed, not a case was fire-

scorched or water-marked. The liquor was safe—but 492 people, not so fortunate, died that night." The new rules regulating night clubs will be strict, but they came too late.

There was a time when the present war could probably have been averted. If the United Nations had stopped Mussolini when he started his conquest of Ethiopia, if they had been willing to sacrifice 50,000 men to stop Hitler seven or eight years ago, if Japan could have been forced to stay out of China, millions of lives might well have been spared now. After a time, however, the nations found themselves struggling in a rushing Niagara, powerless to offer successful resistance to the forces that were carrying them to the abyss.

So also now is the time to think of peace and to be prepared for the day when the war is over. We cannot secure oil for the lamps of peace after an armistice is signed. When the nations assemble around the peace table, we shall want oil in our lamps and in extra vessels besides. It is too late to prepare when the emergency is on us. If we fail at the peace table, we shall be caught in another international Niagara which will lead again to the vortex.

We see no difference between the two groups of virgins until the time of crisis. They were all chosen; they were all willing. The five foolish ones were prepared to meet an emerging situation up to a certain point. The emergency revealed the difference. Five had reserves; the other five did not have, and it was too late to develop reserves after the crisis was upon them.

We are living in critical days. I do not know what emergencies you will be called upon to face during the next five or fifty years. Most of you still have some time left before you meet life in its most violent form. It will be well to develop those resources and reserves of intelligence, fortitude, and faith which the new year will demand. Indulgence, an undisciplined spirit, unregulated conduct, should be put away and resolutely replaced by an increasing confidence in the reality of the Unseen.

Fifty per cent of the virgins were wise; fifty per cent were foolish—a very respectable average! "With all thy getting get understanding."

You Are Needed as a Chaplain

Mike Elliott

Several of my minister friends have talked to me lately about possible service in the Army or Navy, as a chaplain.

It happens that some of these men have held pacifist convictions. They wonder if their applications would be seriously considered.

I could not answer the question for them, but I did sympathize with their very evident desire to be of service to the men in the various branches of the Army and Navy. I knew that no outspoken pacifist, or one that had a public record as such, would be considered. On the other hand, I was sure that the application of a man, pacifist or not, who was sincere and honest in his desire to be appointed a chaplain and thus be in a position to render needed spiritual service to the men, would be given every consideration.

In order to verify my opinion in the matter, I sought out Dr. S. Arthur Devan, director of the General Commission on Army and Navy Chaplains, and put the problem up to him. He could give me the answer if any man could. Dr. Devan was asked this question:

"Suppose a minister has held pacifist convictions. He realizes the urgent need for chaplains, and sees clearly the unusual opportunity to minister to the armed forces. He has not been radical in his pacifist attitude. He is not on public record as a pacifist. Would his application be given consideration?"

It was evident that Dr. Devan welcomed the opportunity to answer such a question, and here is what he said:

"We have had a number of inquiries from able and qualified men with pacifist tendencies. We have sensed a feeling of sincere desire on the part of each one of the ministers to find a place somewhere among the soldiers and sailors where they might be real spiritual leaders. They have studied the problem from every angle, some of them for months, and they are convinced that they are under obligation to offer themselves. They hate war, just as we do, but they are conscious of the issues involved in this war and they believe they ought to make the contribution they are most fitted to make.

"These men meet the rigid standards, and they would bring honor to the chaplaincy. They would be efficient ministers of the Spirit. I would not hesitate for one moment, if I were one of them, to offer my service. Their record would be investigated, of course, just as the record of every man applying is investigated. I have no doubt but that many would meet the requirements.

"I sympathize with them in their desire, and the struggle they have faced in meeting their particular problem. We have all had to face the issue in one way or another. The need for additional chaplains is urgent. The chaplaincy is the 'church with the men.' If the men are to be protected spiritually they must have the friendship and leadership of high-minded, earnest chaplains," Dr. Devan declared.

Well, there was the answer. It was an answer that demonstrated the fair-minded way in which the General Commission on Army and Navy Chaplains approaches the issues involved in appointment.

The spiritual need of the soldier and sailor is the main thing. My pacifist friends realize that. The fact that they desire an appointment, or would even consider it, is evidence of their sincerity.

The Army and Navy are rapidly expanding. Many hundreds of additional chaplains are required. The future of the church in America depends on the spiritual guidance given the men in the Army and Navy now. They will be the leaders in every phase of American life when the war is over. The response of the armed forces to spiritual leadership is astounding, according to the records. It is an unparalleled opportunity, and no wiser decision could be made by the younger ministers than that of applying for appointment to the chaplaincy. It is not only an opportunity but an obligation.

If I had a conviction that I should seek an appointment as a chaplain, I would not hesitate—no matter what my particular problem might have been, or might be now. I would write a letter to Dr. Devan and lay the matter before him. He will give wise and considerate counsel. The General Commission on Army and Navy Chaplains has offices in the Woodward Building, Washington, D. C.

——A writer in *The Wall Street Journal,* speaking of the difficulties which confront many of our smaller educational institutions, well says: "From these select small colleges, many of them world-famous, has come a very high proportion of the men who have risen to leadership in all phases of our national life. The pages of 'Who's Who' are full of the biographies of alumni from these institutions."—*The Watchman-Examiner.*

Mr. Roosevelt As I Know Him

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

A Birthday Appreciation by a Harvard Classmate

W. WALDO WELLER

It is my happy privilege to be a fellow member of the Harvard class of 1904 with Franklin D. Roosevelt. I did not know him intimately at Harvard for the simple reason that part of my college life I lived at home with my mother in Cambridge and rarely came in contact with him. But our class is quite unusually knit together, and since graduation I have come to know the President somewhat intimately. With the passing of the years as we have met at class reunions, I have come to have a feeling of comradeship with and affection for him.

Essentially, Mr. Roosevelt is to all his classmates what he is to Americans generally. He is a man of genuine democratic feeling, going over into sympathy for and appreciation of the struggle and hardships of the common run of folks. His especial sympathy for those afflicted with infantile paralysis has not a scintilla of hypocrisy in it. The "Good Neighbor Policy" by which he cemented our friendship with South America sprang directly from our Lord's parable of the Good Samaritan. Sometimes we hear it said that Mr. Roosevelt assumes the attitude of a dictator. Those who say this do not know the character of the man. He is fairly saturated with the best of plain American democratic traditions. He has been brought up in the rigorous scholastic atmosphere of New England. We all know freedom, liberty, and the imperishable American values accorded to free men are fundamental to his thinking.

He calls it the "abundant life." There is no one in public life to whom dictatorship as we understand it today, and see it in the totalitarian states in Europe, would be more impossible. By his heredity and sound training in American traditions, Mr. Roosevelt simply could not be a dictator. Those of us who know him sense this in the essential character of the man. To be sure, as President, with definite goals to be reached necessitated by the emergency under which he took over the office, he had to use energetic, forthright methods; but his efforts were always for the common good.

He is possessed of an engaging personality. Speaking of Mr. Roosevelt, Bishop Edwin H. Hughes, then resident bishop at Washington, said, "He is a man of charming personality." Newspaper men say, "He puts on the charm." The men of his class simply say, "That's Franklin Delano." They know him as a true friend. The public sees his engaging smile, less evident in these days of war. This is not a façade, carried for effect; it is the genuine Roosevelt, akin in a way to the beloved "Teddy," whose smile became a national asset. Also, there has been a certain jauntiness in his maner that used to appear on certain occasions. It is gone now. But that was a dangerous moment for sworn enemies; that certain lightness often cloaked some tremendously forthright action. Sometimes folks say Mr. Roosevelt does not, to be plain, tell the truth. They cite against him, as they did against Woodrow Wilson the words "He kept us out of war," the declaration "No sons of American mothers shall fight on foreign soil." Let us dispose of this in short order.

Our United States Navy and Army do not tolerate liars, and the Commander-in-Chief is no liar. But Mr. Roosevelt is not God, and world treachery far beyond even his keen understanding of the future brought down upon us the tempest of war. He is accused of selling scrap and oil to Japan when we were the friends of China; but the late Dr. Christian F. Reisner of New York related that the President told him that, if he cut off exports to Japan suddenly, war was feared. It may well have been that Japan would have taken this as a cause for war, and in that case part of public opinion would have blamed Roosevelt for forcing a war with Japan on the United States. But now they certainly cannot blame him for Pearl Harbor and what followed.

Many Christian people join with the Methodists of America in feeling that Mr. Roosevelt's approach to the whole liquor problem has been unsatisfactory. There is a feeling that he is liberal in his attitude toward the question. Mr. Roosevelt has not been brought up in the dry school of thought, yet he holds no vague position on the moral principle involved in this question. He has unbounded energy, he has fought and arrested a grievous malady ready to destroy him. Such a man knows his own honor and integrity in the moral cause involved here. All I can say is, it would be a national disaster of the first magnitude if he were, at such a time as this, a man of moral cowardice in so great an issue. I do not think he lacks the courage to speak such a word for sobriety if and when he thinks it is for the public welfare.

The years have gone by, and many of the class of 1904 have died. Some of our members have been very successful. A feeling of comradeship has grown up between the President and those of us who are still in the fight. Now and then he writes us a friendly letter. In quoting from a recent letter, I trust I am breaking no law of courtesy. I quote a part of it simply to show how great is his appreciation of the tasks on the home front.

> The White House October 7, 1942
> Washington, D. C.
>
> Dear Waldo:
>
> I believe it is of great importance for civilian work to continue, and my own feeling is that, in many cases, it is more patriotic to keep the home fires burning.
>
> As you and I are about the same age, we can be quite secure in saying that younger people should be the first to leave civil life and go into the government. Some people must stay at home and carry on.
>
> Always sincerely,
>
> FRANKLIN D. ROOSEVELT.

Mr. Roosevelt's membership in his own Hyde Park vestry as senior warden is a symbol of his appreciation of the moral and spiritual foundations of our Republic. He never parades his religion, any more than he made public his deep distress at his mother's death. Wiping away manly tears as he stood by her grave, he went back to work at Washington. Only his closest friends knew how deep was his grief. We of the ministry therefore realize that in the President we have one of the best friends we ever had in Washington.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Philosophy of Religion for Everyman

One of the recent choices of the Religious Book Club was that of Professor A. Campbell Garnett's "A Realistic Philosophy of Religion."* Dr. Garnett, a member of the faculty of the University of Wisconsin, and favorably known as the author of "The Mind in Action" and "Reality and Value," here offers us the substance of one of his college courses, as well as a non-technical volume for the general reader.

"A Realistic Philosophy of Religion" is no mere review of the topics ordinarily considered in such a discussion. Rather, it presents a new point of view growing out of a fresh analysis of the data of religious experience. This thesis, which underlies the entire volume, may best be stated in the author's own words: "Man's consciousness of God rests upon the element of conflict that exists within the moral life, a conflict that is first felt as between the egoistic and the altruistic tendencies of our nature." Having set in place the cornerstone of his philosophical mansion, Dr. Garnett turns from analysis to interpretation. He asks and answers such questions as "What is goodness?" and "What is good religious practise?" both in relation to society in general and in the operation of a religious organization. He further examines the validity of certain religious concepts—God, man, immortality, and, in the Epilogue, the Christian faith.

Here is a simply written, wisely balanced, scholarly exposition of a theme rarely ever more significant for mankind than just now. While never cutting adrift from his own basic assumptions, Dr. Garnett gives due weight to the views of divergent schools of thought. Thoroughly theistic himself, he is nevertheless conciliatory toward certain tenets of contemporary humanism. Empirical in his methods, he espouses a realistic standpoint in his acceptance of the reality of the physical world and "the darker facts of life, of the problem of physical evils, of the sense of sin, and of the uglier features of religion." This position in the author's case does not entail the pessimism and skepticism so frequently associated with the realistic temper. In fact, the book as a whole is sustained by a reasonable hope and optimism.

In closing, it may be said that one of the values of this discussion is the light that it throws on religion's social responsibilities, and the frank facing of the fact than an inadequate morality involves non-social and non-cooperative attitudes and judgments. This truth is all-important in a day when real prophets everywhere are summoning men to global perspectives and patterns of service.

* *A Realistic Philosophy of Religion.* By A. Campbell Garnett. Willett, Clark & Company: Chicago, New York. Price, $3.

Youth Speaking

A revelation of the idealism which, however hidden away in their hearts, influences the thoughts and actions of young people will be found in the article "Twig on the Fire" (page 107). It was written by Joan Nichols, a senior in the Classical High School of Worcester, and furnishes an insight into the value of Methodism's institutes for youth. Not all young people, indeed not many young people, are without religious aspirations. It is for us who are older to help them to realize themselves, and to bring them decisively into the way of Christ.

Draftee Letters

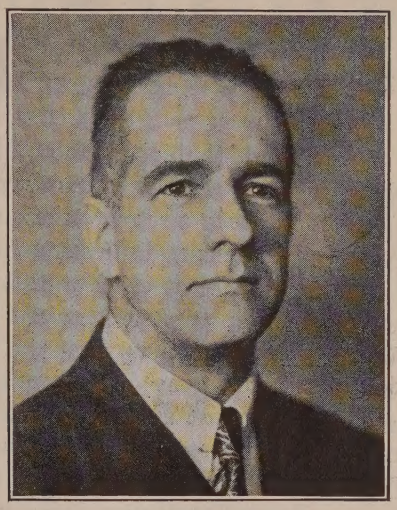
Considerable comment has been elicited by the "Diary of a Draftee" which has been appearing week by week since November 18 on the inside front cover of ZIONS HERALD. One subscriber praises this feature and says it gives parents and friends of young men in the service, or about to be inducted into the Army, Navy, or Air Force of the nation, some idea of the process by which draftees are trained. "I had no idea," he says in substance, "just what were the experiences of a draftee."

In the "Mr. Editor" section of this week's HERALD will be found two communications—one adversely critical, one commendatory of the letters. Rev. John J. Pacey is "shocked" at the references to "card-playing, dancing, girls, and Sabbath-breaking." It should be pointed out, however, that the letters give a realistic picture of the training life of a draftee—something that we Christians "on the home front" need to see and understand. Certainly we would not endorse questionable amusements, but we would plead for an understanding of youth and sympathy for them as they go through the period of stress and strain rendered far more intense by the present world situation. We should pray for and help youth in every possible way to meet and overcome temptation and to achieve a clear understanding of the way of Christ.

In this week's instalment of the "Diary," Leonard LeSourd, the draftee to whom the Army medical

A. Alonzo Huse

Warren H. Davis



Walter P. Stansfield

Lemire

New Members of the Boston Wesleyan Association

aminer said, "You are one in a million," has just en made an aviation cadet.

hree Leading Laymen

To take the places of William C. Rice and William . Rich, deceased, and Alden M. Hammond, who was mpelled to resign his membership on account of ill alth, the Boston Wesleyan Association, which pub- hes Zions Herald, has elected three new members— . Alonzo Huse of Watertown, Warren H. Davis of ashua, N. H., and Walter P. Stansfield of Sanford, e.

Mr. Huse, who for thirty-five years has been the easurer of Chamberlain & Co., Inc., Boston whole- le meat firm, and is a trustee, member of the board investment, and vice-president of the Watertown vings Bank, takes an active part in church work. e is president of the board of trustees of St. John's ethodist Church, Watertown, is vice-president of e board of trustees of the New England Conference, d is a member of the investment committee of the eachers Aid Society of the Conference. He is also member of the Boston District Board of Church ocation and Building.

Mr. Davis is president of the Watson Manufactur- g Company, a sheet metal firm located in Nashua, . H. He likewise is an active churchman, a trustee Main Street Methodist Church in Nashua, for about irty years superintendent of the church school and w a departmental superintendent. Mr. Davis was easurer of the New Hampshire Conference Commis- on on Finance from the time of its establishment til unification. He was a delegate from the New ampshire Conference to the Uniting Conference eld in Kansas City in 1939.

Mr. Stansfield, who is a post-office clerk, has been a ember of the Methodist Church at Sanford, Me., for irty years, is one of its trustees, and has been its nancial secretary for twenty-one years. He is the ssociate Lay Leader of the Portland District and the treasurer of the Board of Lay Activities of the Maine Conference. In the wider ranges of interdenominational work, Mr. Stansfield is the leader of boys in the Older Boys' Conference Group of the State Young Men's Christian Association, and treasurer of the Young Men's Christian Association of Sanford and Springvale, Me.

Birthday

On Saturday of last week, President Franklin D. Roosevelt celebrated his sixty-first birthday. The Herald is fortunate in securing for this issue an article on our great war President written by W. Waldo Weller, one of his classmates at Harvard College. It appears under the title "Mr. Roosevelt As I Know Him," on page 101.

Many readers of Zions Herald, especially those not of Mr. Roosevelt's political party, will disagree with many of his policies; nearly all of them are puzzled by his attitude toward the liquor problem and wish that he might have openly opposed that great social evil. But it remains true that, in general, President Roosevelt has espoused the cause of the common man and has consistently and persistently striven to do his utmost to effect social, economic, and industrial reforms. He has achieved much, and has greatly encouraged those who are looking for a new day of real brotherhood in the world.

We greet the President and congratulate him on the occasion of his birthday.

To Fight Lottery Proposal

A battle against a national lottery to obtain revenue will be waged by the Washington Federation of Churches, according to a statement made by Wilbur La Roe, Jr., chairman of its Committee on Civic Affairs. "A lottery is a form of gambling utterly at variance with Christian principles," declares the federation. The lottery bill has been introduced in Congress by Representative Adolph J. Sabath of Illinois.

WHOSE WORLD IS THIS?

Whose world is this? Many a man, overwhelmed with the present evil, would answer, "It is the devil's world." But such a reply to the question is more an evidence of petulant disillusionment than of serious thinking. No, this is God's world. With all its evil, its contradictions, its mysteries, it belongs to Him. Nothing happens without a cause. There is too much evidence of intelligence in the world not to believe in Intelligence at the source. There is too much beauty in the world not to believe in fundamental Beauty. There is too much power in the world not to believe in an undergirding Power. Men have an invincible faith in truth and justice. Law and order are built upon such foundations. Whence the reliance upon these virtues? Men persistently base their hopes explicitly or implicitly on love. How does it happen? How are we to explain great personalities, characters that glow with an unaccountable splendor?

There are some things in life that make it look black for God. Physical evil, the suffering of the innocents, long periods of invalidism, pain as the lot of the righteous, death—these are hard to explain if this is indeed God's world. Nevertheless it *is* God's world, with all that is good and all that is bad, with all that is beautiful and all that is ugly. He is Creator. He is Preserver. He is the inner life of all things. Only the belief that this is God's world can satisfy the mind and heart of man. Without such faith, the very grounds of intelligence fall into disintegration and the aspirations of the soul go dead.

God is in absolute control. He is free. The only exception to the full sway of His will is the self-limitation that allows man a measure of freedom. Nothing happens without the Father. The very hairs of your head are all numbered. Hard to believe? We are so full of human explanations that in our finiteness we wonder whether God can run His world. But He is in the movements of the planets, the rise and fall of the tides, the blossoming of the flowers, the breathing of the babe, the prayer of the sinner, the victory of the saint. He is all and in all. He is in control.

God can do anything. Some things, however, He will not do. He will not break our wills with celestial force. He will not make us obey Him. But God is all-powerful. It is a world of law in which we live. But whose law? The system of law itself belongs to God. It represents His way of working. He dislikes to depart from it, for Order is only another name for God. But let no little man dogmatically declare that impersonal law is a rival to the God who created it. How mysteriously God uses even law itself! He sometimes seems to transcend it, to modify it, to fin new applications for it. Occasionally, from the huma point of view, He seems to reverse it. If we knew al we should understand all. We should grasp th eternal fact that God is at work in the world in H own way and that the operations of law are simpl our glimpses of His orderly governance of the worl If we knew all, we should understand that He ha unfathomable and undreamed-of resources of powe in creation and transformation. Law may limit us but it does not limit Him except as He chooses t limit Himself. The old Book says, "With God al things are possible." Yes, "possible" even within th iron framework of law.

Let us note for a moment how man has seemed again and again to be able to modify the workings o familiar law. Things fall to the earth—the "law o gravity." But the Wright brothers took advantage o other laws and overcame the law of gravity. The air plane sails along oblivious to the "law of gravity." A mad dog bites a man. The bacteria, working by a law of their own, bring on rabies—and death. Pas teur studied the problem. He inoculated the patient started another force working against the mad-dog bacteria. The fatal trend was overcome; the suffere recovered his health when by law, as men had expe rienced its working, he ought to have died. If man can thus play into the system of law and modify it accustomed workings by invoking another law o employing a higher law, is it too much to believe tha the all-wise, all-powerful God who created the systen of law can also play into it to change its course?

There is a system of spiritual law. Here God work if anything in a more mysterious way than He doe on the physical plane. Who can measure the mar vels of prayer? Who can say what God can do or no do in terms of the divine friendship for man? Go can forgive a man's sins, but He cannot overcom their consequences. Who says so? Ordinarily, Go lets the consequences run their course according t rigid law; but, in some instances, consequences ar modified, and in some rare cases they seem actuall to be canceled. We need to remember that God lov man with an everlasting love, and that love is highe and more important to the Heavenly Father than la although He is a God of order. The converted ma is a standing amazement to his fellow men as h illustrates the fact that God plays into law, someho transforms its ordinary working to save His child.

This is God's world. He is in control. He lov us. His one great objective is our salvation—by la but even more by love.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ncient Thinking on Modern Questions. Ecclesiastes on Man's Place in Nature.

e generation goeth, and another generation cometh; but the th abideth forever.—Ecclesiastes 1:4.

The book of Ecclesiastes reminds us that the loss of zest r living in a black despair of disillusionment stems from ore than one root. Job may be tempted to curse God d die by the loss of fortune, health, and children, but any a man whose life is outwardly untroubled has been erwhelmed in a dark and bitter pessimism by the vastating realization of man's apparent insignificance, st in the vastness of a world which in his moments of esumptuous assurance he has claimed to rule. A crea- re who is dwarfed and outlived even by the trees he ants becomes hopelessly contemptible when viewed gainst the vast background of sunrise and sunset, wind d wave, stars and planets. One generation of mankind llows another, loving, hating, gaining, losing, strutting surdly in the success of a day, sunk in abasement by qually petty failures—and the same earth looks on nmoved as its dust takes back the dust which, briefly nimated, made its loud boasts and dreamed its idle reams.

hat which hath been is that which shall be; and that which th been done is that which shall be done; and there is no new ing under the sun.—Ecclesiastes 1:9.

But the real terror of the situation of man is the realiza- on that this great framework of nature, pulsing all rough with an immense and tireless activity, is itself nly a weary and meaningless repetition of the same ndless round. It aims at nothing, and nothing it attains. he magnificence of the sun's rising and setting is only repetition of the process that has been going on since the eginning of time and will go on without change or ariety till time's end. The winds veer around and then round again just as they ever have and ever will. The ivers flow on to pour their waters into oceans which are ever a whit the more full for all the swelling currents of mazon or Mississippi. This greatness which towers ver man, this endlessness which outlives him as he out- ives the butterfly or the grass of the field, is without the lignity of meaning or the glory of creative achievement. What appearance of newness there is, is due only to the hortness of man's memory, the pitiful limitations of his nowledge, to that very littleness which mature thought nakes only the more evident as it dispels the illusions of ovelty or purpose in nature.

This is ancient thinking. But it has a strangely modern ing to it. Our world is a far larger world than that of he Preacher, and nature is a larger word for us than it vas for him. But his advancing knowledge has not deliv- red modern man from the black shadow of the Preacher's loubt. Not many years ago, Joseph Wood Krutch wrote book called "The Modern Temper" which resembles Ecclesiastes. Among other gloomy things, he said that ll the advances of modern science only made it the more evident that human nature "must continue to exist precariously and, as it were, upon sufferance in a uni- verse not made for it." "We have come to realize that the more we learn of the laws of that universe—in which we constitute a strange incongruity—the less we shall feel at home in it." Finally, in an outbreak which he him- self suspects of being a bit rhetorical, he bids mankind wrap itself in the mantle of a defiant despair.

Quite evidently there is something wrong with this sort of thing. The first thing to be said is that it is based on the proposition that the world of nature is only a gigan- tic treadmill, revolving with exhaustless force in a mean- ingless series of repetitions which carry into oblivion each successive human generation. This would be savage mockery were it not that the whole vast process is so com- pletely alien to man that it can neither know nor care anything about him, and is hence incapable of either sav- agery or mockery. Granted all this, there is certainly sufficient ground for the pessimism of the Preacher in ancient Jerusalem or Mr. Krutch in modern New York. What but despair is left for seeing and thinking and feel- ing beings who are helpless in the grip of a blind and insensible mechanism?

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?—Psalm 8:3, 4.

The second thing to be said is that such a way of look- ing at the world is based on a great act of unfaith. Its advocates are apt to justify themselves by the claim that they base their gloomy conclusions only upon unescapable facts. But there could hardly be anything more fantas- tic than to put forth as based on facts an interpretation of the world which treats man as only "a strange incon- gruity." The fact is that man is a product of the universe, part and parcel of it, not a strange and alien intruder. If science teaches anything about man, it teaches that. To ignore this is as unscientific as it is unreligious. *Of course,* all who embrace this unfaith will agree with the Preacher and Mr. Krutch that all is vanity. This is the defeat which these poor people suffer at the hands of the world, even their unfaith.

The third thing to be said is that there is a faith that is truly reasonable. It is reasonable to face the fact that man with all his high aspirations and his deep longings is an outcome of the world process. It is reasonable to think of human life as a clue to the inmost nature of the universe which produced it. But a universe which pro- duced thinking and aspiring beings is not lightly to be called mechanical. It is far more reasonable to think of the order and regularity of nature as due to the power of a Being of order and design. It is far more reasonable to think of nature as a fit environment for human life at its best than as a huge cage against the bars of which man must beat himself to death as he struggles into conscious maturity.

John spoke with the steady voice of faith. "And this is the victory that overcometh the world, even our faith."

The Taj Mahal in the News

A Lover of Beauty Protests Against Its Desecration

CLEMENTINA BUTLER

Someone asked recently what to use as a symbol of India—"A palm tree?" It was not difficult to answer. There are feathery palms in many tropical lands, but in India there is one thing unmatched throughout the world, the Taj Mahal, the Jewel of Palaces, perfect in its symmetry and exquisite in its finish. Someone has described it as "designed by Titans and finished by jewelers." No traveler sees India until he has been to Agra, and no one of any nationality with poetic sense has failed to see in the Taj an incomparable monument, not only for the majesty of its proportions, the beauty of its adornment, but because of the sentiment and loyalty which breathes fragrance from its history. To many people, the first impression it gives is of its great size. The dome, rising like a giant pearl, is seventy feet in diameter and eighty feet in height, and with the golden crescent, thirty feet above, caps a structure two hundred and seventy-five feet high. Its minarets, at the four corners of the terrace, are ethereal in beauty, like heavenly candles, as one views them under the magic of the Indian moonlight.

What is the background of the Taj? The Great Mogul, Emperor Shah Jehan, loved one woman above all others, making her the only inmate of his zenana to bear the proud title of Empress. When she was dying, he gave Mumtaz-i-Mahal his promise to erect over her body the most exquisite tomb the world had ever known. He fulfilled his vow with the aid of a marvelous French architect and artist, Austin de Bordeaux, who also built many of the magnificent structures which are the glory of Delhi and Agra. Shah Jehan was so pleased with his work that he conferred upon him the title of Zurrier Dust, The Jewel-Handed. Twenty thousand men are said to have worked on the Taj for a period of twenty-two years, and in the centuries past this work has stood as a crown of man's effort to produce on earth a dream of heavenly beauty.

A score of visits to the Taj have not dimmed my sense of the beauty of it, of the glory of it, of the romance of it. One stands in awe beside the tomb of the great Emperor who immortalized his love for one woman in marble and precious stones. No wonder Lady Sleeman, after spending hours gazing at the Taj, exclaimed, "I would be willing to die tomorrow if I could have such a monument placed over me."

But not all people love beauty, feel reverence, or honor tradition. A few weeks ago I saw in a Boston daily a picture of two men from the American forces in India who had climbed up on the dome of the Taj Mahal (using a scaffolding erected for minor repairs) in order that they might have the sorry fame of being able to say that they had written their names on the white marble of that exquisite dome! Perhaps they thought it only a prank. Was it not a desecration instead? To the Moslem, a tomb is almost as sacred as a mosque, and the Taj Mahal, besides being the loveliest structure that the hand of man has raised upon this planet, should be revered because it is the tomb of the great Emperor, Shah Jehan, and his beautiful consort, Mumtaz-i-Mahal. Through all the wars that have raged in India in the last four hundred years, its loveliness and its history have saved the Taj from desecration.

> .....The Taj stands firmly still.
> Majestic shrine of other days, to thee the power belongs
> To resist the flight of ages and to awe the stranger throng.
> Long as the sacred Jumna o'er its bed of sand shall flow,
> Thy glorious dome to heaven shall raise its massive breast of snow.
>
> (Anon.)

The beauty of the exquisite structure is enhanced by its setting in a lovely garden, or park, surrounded by high sandstone walls, also decorated with white marble on which are mosaics with graceful flower designs and inscriptions from the Koran. The care of the park and the various buildings is fittingly granted by the Government of India to a staff of Moslem caretakers. Similar consideration is shown at many of the great monuments of the Mogul age.

When I looked at the picture I was at first sorry that two Americans should be so lacking in appreciation of a thing of beauty, and in respect for tradition, and the rights of others. On second thought I became indignant, righteously so, to think of the risk that those two men had incurred of prolonging the war! Certainly they did not realize what they were doing. We have to give them credit for ignorance, but, oh, what a lack of the Christian spirit of doing unto others as we would be done by! What would Washington policemen think if they saw two men of India climbing up the dome of the Capitol to inscribe their names, or two other foreigners writing their names on the Tomb of the Unknown Soldier in Arlington?

It is a matter of profound gratitude that the Moslem caretakers did not happen to see and resent this action. They might well have brought the Americans down by force. Possibly it might have caused an altercation that could have resulted in bloodshed and eventually have grown into an "incident." By rumor, this might have spread all over India and have inflamed the Moslems against the representatives of the Allied Army.

One of the most hopeful things in the situation in the Far East is the loyalty of the Moslems in India to the Allied cause. Were they to be alienated and to take issue against the Allies, it might be that the other great Moslem countries would veer to that side; for instance, Turkey, Egypt, Persia. It is quite within the possibilities that this one foolish act might have aroused bitterness that would greatly prolong the war if, in fact, it might not possibly make us lose it.

Dr. E. Stanley Jones spoke recently of people who are spectators only, not participants. Since in this war I desire to be a participant, I have taken seriously the call of our Government that any rumormongers should be reported. This seems more serious than a rumor, so my indignation led me to write to Secretary of State Cordell Hull explaining the situation as above and enclosing the picture of the two men on the dome, asking if he could find it feasible to appeal to the President, as Commander-in-Chief of the Army and Navy, to issue orders that Amer-

an troops in India should respect the feelings and tradi-ons of its people, that action should be taken either pub-ly or privately, through official channels, to prevent any ch vandalism in the future.

A reply was hardly expected, but one came promptly om the State Department thanking me for my courtesy sending the information and stating that the matter ould be called to the attention of the heads of the Army d Navy "for consideration." Ten days later, another mmunication came from the Navy Department, assur-g me the matter had been referred to the commander-in-ief of the United Fleet as having jurisdiction in this atter, and the letter ended with a statement that they preciated my interest in maintaining amicable relations etween the Moslems and the United States.

We may well hope the men of our forces in the Oriental untries have now been instructed in the proper attitude at should be maintained toward these people of differ-nt faiths and customs, whose rights and feelings should e respected.

One can surely hope that no American will ever again nperil the cause for which he is risking his life, by doing e thing which he may call sport, or a prank, but which others of different traditions may be serious offense. he honor of the United States and the Allied Nations in the hands of our men.

There is another phase of this matter, however, which even more serious. To the great majority of Orientals, very man of the white race is a Christian. Few of them istinguish between sorts of Christians or varieties of per-onnel. A drunken man reeling along the street is too ften scorned by the Moslem as "a Christian." Every American soldier, then, represents Jesus Christ to the xtent that his actions are judged to be in accordance with he teachings of his Master. Our Commander-in-Chief's rders are to do as we would be done by. Will not emembrance of that command keep the men of our Army, as well as travelers in the Orient, from offenses hat might embitter those of other faiths against our Lord? Our chaplains have the opportunity to remind he men that they represent to the Hindus and the Mos-ems, and to Jains and Buddhists and Confucianists, he One who hung upon the cross. Will they not judge Jesus Christ by the actions of His followers? ..."Ye are ny witnesses," said our Lord. The consciousness of that esponsibility should control our lives wherever we may e. God help us, soldiers on the far-flung battle line, or upporters here at home, to remember that our highest rders come from Him of whom Isaiah sings, "Wonder-ful, Counselor, The mighty God, The everlasting Father," but most blessed of all, "The Prince of Peace"!

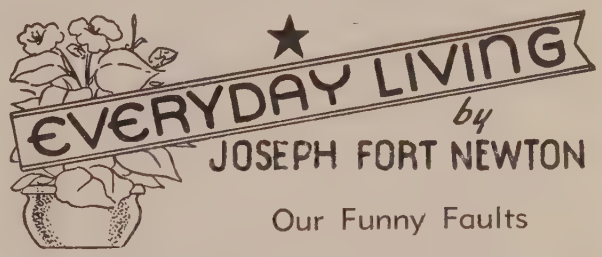
Twig on the Fire

Joan Nichols

Camp fire—for anyone who has ever been to Lasell, the very mention of the name calls up a thousand glowing memories; but if you've never been there, if you've never experienced it, you just can't imagine what it means to us. Perhaps I can give you just a hint of what it's like. Anyway, I'll try. Let's start at the beginning—a little before, perhaps.

It's just before supper time, and the wide golden stripes of sunlight on the sloping lawn tell you that another day is nearing its end. You're standing out in front of Bragdon Hall, talking with a friend of yours. You see coming up the hill toward you a girl from your dorm. She remarks that she wore "this dress because it doesn't show the tear-spots so easily." "You don't really cry?" says your companion. But the other girl just smiles and says, "You bet you do." She knows; she's been here before. Among other things, she remarks that some say the best place to go after camp fire is the "quiet room." You've heard of it, but you've never seen it, so you ask her to show you where it is. The three of you go into "Brag," down the long corridor past the institute office and the dean's office. Finally you come to a small, dimly lighted room. The first thing that strikes you as you go into that room is a picture of the head of Christ, a shaft of light falling directly on His face. But it's the eyes of that face that hold you spellbound; they're clear and keen,

(Continued on page 109)



Our Funny Faults

"With all his faults I love him still" is an old saying. Since all of us have faults, if we are loved at all it must be in spite of our faults. And, sometimes, we actually love people, in part, for their faults.

We think of a friend with his guffawing laughter, his indignant outbursts, his pet prejudices, his sudden changes of mood—we should hardly recognize him without these faults—if they can be called faults.

When we bring up a certain subject, we know he will "hit the ceiling," as we say. Often we bring up that very subject, just to watch the performance. It is funny, and does no one any harm—just blowing off steam.

Without that amusing trait he would hardly be himself. Of course he has more to him than his oddity, but it stands out in our minds, a bit exaggerated by himself, perhaps—at least it identifies him and endears him.

Some faults, to be sure, are irritating and rub us the wrong way—a certain absent-mindedness, untidiness, moodiness, always looking on the black side of things, throwing cold water on our hopes—and the like.

But, at worst, they are merely irregularities in the picture, flaws in the pattern—they do not verge on sin, although they may be rather trying at times. We have quirks of mind which try other people too.

Sin appears as a stain, a disfigurement, to those who see it, but it is not always easily detected. In its coarser forms it is obvious, but an evil man may mask his putrid mind behind a suave perfection of manner.

Indeed, we suspect a seemingly faultless person—suspect him of hiding something, or of having nothing to hide; of being a nonentity, of lacking the force and fire to so much as develop a healthy fault.

When we speak of someone as being "human" and "lovable" we almost always include some fault or absurdity in our inventory of his character—some trait, attractive or otherwise, which brings him a little closer to us.

"Anyway, you are human," said a stranger who rode with Lincoln in a buggy, and learned that he did not drink, smoke, or swear. Lincoln told a tall story, disinfected of smut by its wit, and that redeemed him.

Still, we need not nurse our faults, much less emphasize them for the sake of oddity, to say nothing of absurdity.

Methodism and Its Appointment System

II—Advantages to Minister and Church

BISHOP G. BROMLEY OXNAM

(Continued from last week)

What are the advantages of the Methodist connectional and appointment system? Advantages to minister and church alike, lie in the plan. The advantages are lost when we seek to combine the congregational and Methodist plans. When the Methodist plan is followed, it becomes clear that from the minister's standpoint the following advantages accrue.

First, the Methodist minister serves with a sustaining sense of belonging to a world-wide organization. He is not lost in a parish. His name is considered annually, and his record studied carefully by his brothers who are officers in that organization. He is part of a mighty movement that is dependent upon him, since it is only in so far as the whole line moves forward that victory is won. He receives strength from and contributes to the strength of the whole. Just as a soldier holds some lonely post that is vital to eventual victory, so too the minister serving in some lonely charge as a part of the Army of Christ is just as essential to victory as the minister serving in the larger church of a great city. It is the church that moves, and the minister serves in the knowledge that he is a necessary member of the great enterprise.

Second, the Methodist minister preaches in as free a pulpit as man has known. There is no employer-employee relationship between the church and the preacher. The minister is appointed by a brother minister called a bishop. He goes not as an employee but as the leader of the church. His duties and his status are set forth in the law that has been enacted in democratic legislative bodies.

Third, the Methodist minister finds opportunity for the expression of his talent in a world-wide organization. He may be appointed to any church anywhere in the whole denomination. He may move from local to national influence, and his service is multiplied many times by the very organization through which he may function. There is a constant search upon the part of the appointing powers for the talent and leadership ability required in the fields of great responsibility.

The laity benefit by the foregoing as well as the minister, and the minister benefits too by the following factors of major interest to the laity.

First, the church receives a minister who has been appointed by men who are charged with being expert in this field, whose judgment is based upon wide knowledge of the church's need and intimate understanding of the minister's record. Such judgment in the long run is wiser than that of a hastily chosen committee that with equal haste rushes about hearing this man and that, unable in the nature of the case to give the time necessary for real appraisal of personality and the ongoing need of the church. Candidating is not done in The Methodist Church, but in churches where it is done, it is not the most satisfactory method. Some preachers can preach as they will never preach again when they see a committee in the congregation. And some men of sensitive disposition, who can never think of preaching as a performance, preach poorly when committees are present. Often choices are made on first impressions that may or may not be right. It is the long-time record, plus full acquaintance of the church, that is necessary for successful appointments.

Second, the needs of churches change. The church must be thought of as a living organism, outliving any member. A bishop must think of the church in terms of a generation or a century. Pastors of different abilities may be appointed, each making his unique contribution, and in the long run the church benefits by all and as an institution is stronger. For instance, in a great church of a Western city, the minister was regarded as one of the greatest preachers of the denomination. The doors of the church were opened at 6.30 Sunday evening, and the great crowds surged in to wait until 7.30 for the service to begin. The sermon was often longer than an hour. These people heard great preaching. But this minister was not a great pastor. He loved people, and they loved him, but he could not remember names, calling was a trying task. Consequently, when the church elected him a bishop, the appointing powers sent a splendid preacher to succeed him, but a man who was at his best in pastoral service. He called upon the lowliest member of the great membership of more than three thousand. No need was denied. He, too, was elected a bishop. The church faced financial problems growing out of the necessity of erecting a new building. This man's strength was not that of organization and money-raising. So a man expert in that field was appointed and built the church and paid for it, raising a million dollars in a few months. Then when he left, it was necessary to have strong preaching, organization, community service, and, if I may use the term in restraint, showmanship. And such a man was found. Our church thinks of the continuing need of the institution, and appointments are made accordingly.

Third, change can be made when necessary, in the Christian spirit, and without disrupting the work of the church or resulting in an injustice to a minister. If there is general belief among the laity that the minister has rendered his most valuable contribution to the particular church, or if the minister himself believes he has completed his work, the procedure is set forth in the law. It is a wise procedure. The Pastoral Relations Committee should confer with the minister and as Christians talk the matter over, or if there be embarrassment in such a meeting in the first instance, the committee may confer with the district superintendent, who will bring committee and pastor together or discuss the matter with the pastor. If both pastor and committee agree that a change should be made, the superintendent so reports to the bishop, and at the Annual Conference a change is usually made. But if the pastor is not of the same opinion as the committee, the superintendent may then raise the question in the Quarterly Conference. The Pastoral Relations Committee is a creature of and therefore amenable to the Quarterly Conference. The Quarterly Conference may express its judg-

nt. Such a vote is given careful consideration by the bishop. But the final responsibility lies with the bishop. There are times when a minister should return, even when a Quarterly Conference thinks otherwise. He may be rendering a service that in the light of the years is in the best interest of the church, a service not fully recognized in the local parish. Ordinarily, however, when a church by such a vote desires a change, it is made.

Now, if such a change is to be made, or a vacancy occurs, what steps are taken? The committee confers with the superintendent, who has been in conference with the bishop. The superintendent may suggest certain names of men who are capable, and who may be available for the church. Often a committee desires to hear the minister and make inquiry concerning him. Best appointments are generally made without such visitation, but if the committee so desires it may hear the minister, provided it does not discuss the matter with him. Sometimes committees will visit eight churches and discuss the question with each minister. Thus eight men think they are to be appointed and eight parishes are disturbed. Such conversations are unwise and un-Methodistic. After the committee has heard the ministers, it may believe that its choice lies in one of two men. The bishop or superintendent may then discuss the matter with the two men involved, explaining there are no commitments and arranging for the ministers and the committee to meet. Thus but one or two men are met, parishes are not disturbed, and the work goes forward. If minister and committee are agreeable, the appointment can be made. Obviously, at Annual Conference such methods cannot be used. The full knowledge of parish need and ministerial ability must be weighed and appointments made, each minister and church being advised in advance of the reading of the appointments and conferences had if necessary.

Of course, when committees insist upon having a man not more than thirty-one years of age, college and seminary trained, with the ability of Harry Emerson Fosdick, and all for $1200 a year, it is difficult. The appointment system is not perfect. No bishop leaves an Annual Conference without a heartache as he realizes that, even though ninety-five per cent of the appointments have been good, there are some brothers going to hard tasks with disappointment in their hearts, and some churches troubled because the man appointed lacks strength. But the plan has worked, and is admired by other denominations, many of whom frankly say, "If only we had your appointment system!"

Twig on the Fire

(Continued from page 107)

and they look right into your soul. Then you become conscious of two instituters, a boy and a girl, kneeling there, praying. You stand there wrapped in thought for a few minutes, then you turn and leave as quietly as you came.

The scene changes. It's after supper now, and after "Crow's Nest," our vesper service, too. It's time for camp fire. You go into the chapel, lighted only by the flames in the fireplace, and all of you form sort of a semicircle on the floor around the fire. Then you start by singing songs—but they're merry songs, songs of good-fellowship. You think to yourself that this is a funny way to begin such a serious evening. Then you go from the happy songs to the old songs, from the old songs to Negro spirituals, and then to hymns. After you've sung a few hymns, "Lem" Lord, your chaplain, and "Newt" Clay, the dean, give you short talks on what camp fire is all about. They tell you that there is a basket of twigs in front of the fire, and as you go up, you're to take a twig and put it on the fire as your offering. You go up when and if you feel moved to do so. You must really want to go up. Your twig can mean anything you want it to mean. It may be a dedication of your life to Christian service; it can be a promise to give up some bad habit or some hatred; it can be in memory of someone; or it can be just a thanksgiving for a wonderful week. When you put your twig on, you may say something or not, as you choose. They also tell you that, as you leave the chapel, you'll be given a card on which you may write your campfire dedication. Then later in the year, when your enthusiasm may have cooled and your inspiration vanished, the card will be mailed to you to remind you of Lasell. The dean asks some of the instituters who have been there before to start things off by renewing former dedications. Then it starts. Some of the things those young people say as they go up really get you! You feel it, feel it as deeply as anything you've ever felt in your life. And you know that some of those who don't say a word are thinking just as deeply, feeling just as sincerely. You go up and put on your own twig, and come back and sit down very quietly. You look at that silhouetted line of people going up to the fire, and they look to you like holy pilgrims on their way to the new Jerusalem.

These are the youth of today, the builders of the world of tomorrow. How can we lose faith? How can we? You notice the way they put their twigs on. Some of them put them on and leave quickly as if they couldn't bear to stand there another second, so great is their feeling; and others look at them for a long time and leave reluctantly, thoughtfully. At last it's all over. You go out quietly and receive your white card in silence. You feel pretty silly till you realize there are many other eyes that are wet too. You don't say much, unless, perhaps, it's to greet a friend. And, oh, that greeting means so much more! You feel closer to everyone there than you ever did before.

You go back to your room, write out your little white card and leave it on your dresser. You look out of the window. Everything is so peaceful. The street lamps catch the shiny surfaces of the leaves and throw off little glints of light. You feel you've seen something really wonderful this night. You've seen the future. You've seen the beginning of a new world.

A Gallant Couple

Everyone was talking of British and American successes.

Then it was that word came to the two of them that their boy had been killed in action in North Africa. They had been about to walk into the town. But they turned back, closed the door, and sat alone with their sorrow.

Two days later he played the piano, accompanying his wife as she sang at a soldiers' concert. Folk whispered among themselves. "How was it possible?" they asked.

Said he to me privately: "It was a blow the like of which we have never experienced. We sat alone. And then we knelt down by the chair at which, long years ago, our laddie lisped his first prayers, and we told God all about it, and asked Him to help us. And He did."

I have never heard anything simpler than that—and never anything nobler or more profound.—"The Friendly Man," in *The Methodist Recorder,* London.

The Church and This Present World

Conforming or Transforming?

H. F. ALDRICH

There is a growing conviction among serious thinkers that the Christian church is in a precarious position today and some kind of real revolution must come within it if it shall survive these days. Too many ministers and laymen are content to see the roof of the sanctuary patched, a reasonable response obtained as the collection plate is passed, while a few souls come with fair regularity to the one service of the week. If these objectives are realized, the kingdom is in good hands.

This is no attempt to discount the great achievements the church has made, as, for instance, its contribution to unity and faith among the peoples of the world through its missionaries. Wendell Willkie recently paid tribute to this enormous achievement. Understandings have developed under the leadership of the church which now form about the only bulwarks against total world disunity.

Time magazine recently reported that per capita giving to all church causes had dropped from $23.03 to $15.17 during the last eighteen years, while in the same period automobile registration had doubled and movie box-office receipts also had doubled. Is it possible that Christians have lost the central passion of Christianity? Is there a decreasing measure of sacrifice in the church? As we read of the vast sums now being poured into the war chests in a desperate effort to save our necks, one wonders what kind of world we might be living in today if the people of the church had been half as eager that the soul of humanity should be saved.

It is gratifying to know that, in this terrible day when peoples are fighting to keep faith and courage, the church has a message of light and life and in spots its proclamation is of such a high caliber that some men are finding it easier to keep their hold on God and maintain faith in the fundamentals of human character. To that question so often asked in these days, "Why has God gone off and left this world?," the church has an answer. God has not gone off and left the world, but the world has gone off and left God, and the price of that apostasy is rapidly being manifested. Man is breaking himself against God's laws, but no man has ever broken one of them, or ever will.

Is there any good reason why the churches should be dark and desolate, night after night, while the numerous night clubs and saloons are resplendent with light and life? Or is the real reason the lack of love for God, with no desire for purity and righteousness through fellowship with the Spirit? Can it be that God's people no longer care to meet for prayer and witness to the grace He freely offers?

One needs only to travel among the churches to realize that the art of hymn-singing is vanishing. And nobody ever had so much to sing about as God's people. Too many congregations are exposed to only two hymns at the morning worship service on Sunday, and one of them is likely to be unfamiliar to the people. A hymn a week! Is it any wonder that multitudes of people who never bother to attend a local service listen to the excellent radio programs where church choirs sing the great hymns and songs of the Christian faith?

The Lord's day has been taken away from the church to a very real extent because the people of God did not love the day enough to keep it holy. Now we are appalled at the encroachment of federal and municipal authorities who do not even ask if its desecration will offend Christian conscience. Here and there is protest against this gross wickedness, but mostly the church conforms without regard to its ancient prophecy.

What can be done about this precarious situation? What should be the nature of the revolution within the church? First, the church must face the implications of its own life—its sins and its failures as well as its achievements. Second, the church must learn that its life depends not upon conformity, but upon opposition to the world. Before the church can hope to transform the world, it must itself be transformed. The church may build great cathedrals, develop wonderful educational facilities, and preach social righteousness with surpassing eloquence, but these will not be enough. The deep currents underlying life must be reached, and they can be reached only by the Spirit of God.

I take it the supreme mission of the church is to reach down into these underlying currents and help God impart to the deep inner life of humanity that which shall later be expressed in kingdom action. To touch these currents in humanity, the corresponding currents within the church must be touched by God's Spirit. The early church fathers sought this for themselves first and then for all around them. The New Testament was written as a testimony to the efficacy of Jesus to transform life when it was surrendered to Him. So today we may have all the ethics and dogma and teaching we please, but we shall not arrive until we go to the feet of the Master and surrender life to Him, and realize our sinfulness and need.

Is it not logical, then, to say that the primary need of the church is to experience God—to have fellowship with Him in daily living? That was exactly what the first-century Christians were on fire to achieve for themselves and all those about them. One of them expressed the urge of their souls, "We do declare unto you that which we have seen and heard." When the church has this positive testimony regarding its association with God, we shall be getting somewhere.

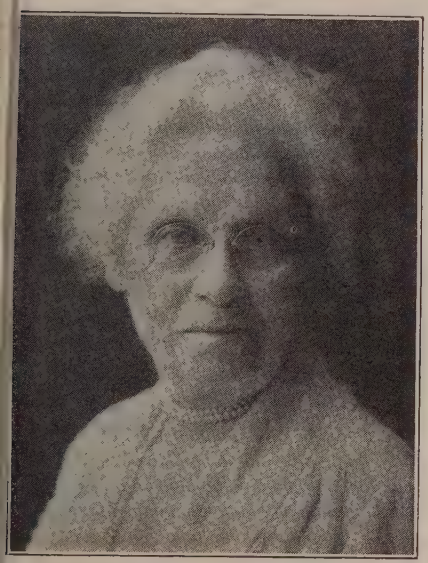
The old-fashioned means of grace will come into play again. Prayer that becomes fellowship, speaking with God and hearing Him speak; thinking on the things of the Spirit with a love for the Book because it contains the words of eternal life and the will of God; the assembling together to talk about the deep realities of the spiritual nature and sing of God's grace—these are means leading to a realization of and an experience with God.

Much of modern church life does not move in the direction of God at all. Too much energy is dissipated in seeking to maintain an institution. Why not try the way that has proved effective whenever it has been tried?

Brave Spirit

Announcement of the death of Alice L. rker, wife of the late Professor John Mar- all Barker of Boston University, which curred at her home in Newton Centre on iesday, January 12, in her eighty-seventh ar, appeared in the January 20 issue of ons Herald. Although she had long been frail health, the end came suddenly.

Mrs. Barker was Alice L. Bixler of Woos- , Ohio, at the time of her marriage in 77. She had previously attended Ohio esleyan University. In 1878 she accom- nied her husband to Mexico, where he ent seven years in missionary service. turning to the United States, Dr. and Mrs. rker served in the pastorate in New York ate and then in 1889 took up their resi- nce in Delaware, Ohio, Dr. Barker having en appointed to the chair of economics at hio Wesleyan University. Ten years later ey moved to Boston and Dr. Barker became rofessor of sociology in Boston University chool of Theology. He died in 1928, some



The Late Mrs. John M. Barker

seven years after his retirement from active service.

Mrs. Barker had been a sufferer for many years, but her brave and courageous spirit never faltered. She was always cheerful—a living example of Christian heroism and faith.

She is survived by a daughter, Alice Mabelle Barker of Newton Centre; a son, Paul V. Barker of Auburndale, and three grandchildren.

Private funeral services were conducted on January 15, at the Newton Cemetery chapel, by Rev. John C. Wingett, pastor of the Newton Centre Methodist Church.

Utica Observer-Dispatch Photo

A Navy Chaplain Visits His Family

Chaplain James V. Claypool, Commander U. S. N. R., at home with his family in Utica, N. Y., after a tour of duty in the South Pacific on a battleship that "saw more actual combat than any in the United States Navy since the Spanish-American War." On Chaplain Claypool's left in the picture is his wife, and on his right their son, Sheldon, a cadet lieutenant in the Naval Reserve unit in Rensselaer Polytechnic Institute. Standing are the two daughters of the family—Caroline (left) and Sue. When Chaplain Claypool left the district superintendency of the Providence District, New England Southern Conference, to enter the service, Mrs. Claypool established a home for the family in Utica near her parents.

Praises China's Cooperatives

Dr. J. Henry Carpenter of Brooklyn, N. Y., chairman of Indusco, the American Committee in Aid of Chinese Industrial Cooperatives, recently returned to the United States, following an extensive survey of conditions in China.

On this tour, Dr. Carpenter visited 300 cooperative industries, which manufacture a great variety of goods, much of them for the Chinese army. He traveled 2700 miles by truck or automobile, 300 miles by rickshaw, boat, or raft, and 200 miles on foot. These distances do not include the mileage he "ran up" getting to and from China.

Dr. Carpenter saw at first hand the sufferings of refugees from Burma, Hongkong, and the territories over which Japanese armies swarmed last summer. There were 1,200,000 of them awaiting transportation at railheads, he said. He saw many refugees camping in fields, huddled in huts made of cornstalks, with no protection from cold and with little food.

"Industrial construction is transforming Northwest China, a vast, formerly isolated region, into a vital economic unit of Free China," Dr. Carpenter reports. "The mountains of the Northwest hold vast treasures of iron, copper, coal, oil, silicate, sulphur, limestone, and nitrate," he says. "The industrial opportunities are almost unlimited. And the people of these areas, through the industrial cooperatives, are toiling to make the Northwest a great industrial center of the future."

Greetings to Gandhi

In honor of the thirteenth anniversary of the adoption of the Indian Declaraton of Independence, Tuesday, January 26, nearly five hundred American civic leaders, writers, editors, ministers, and educators sent a message of greeting to Mohandas K. Gandhi in India, expressing gratitude to the people of India for kindling the desire for freedom in the hearts of subject peoples throughout the world, praising non-violent direct action as a way to liberty, and urging stedfast loyalty to the goal of independence for India. Among the signers of the greeting were Pearl Buck, Oswald Garrison Villard, Norman Thomas, Dr. Harry Emerson Fosdick, Mrs. Frances Gunther, Roger N. Baldwin, Alfred Bingham, Dr. Ernest Fremont Tittle, Dr. E. Stanley Jones, Dorothy Detzer, and many others in all sections of the United States.

The text of the message, which went by airmail to India, is as follows:

To the People of India:

On this thirteenth anniversary of your Declaration of Independence, we extend greetings to you in the confident hope that the goal for which you are now struggling is not far distant.

We feel at one with you in your quest of that freedom which we have ourselves long enjoyed, and which we would share in its full worth with other men.

We are grateful to you for what you have already achieved in your present struggle—namely, the kindling of the desire for freedom in the hearts of all subject peoples throughout the world.

We praise you for that unique element in your struggle which is a challenge to all mankind—namely, the demonstration of non-violent direct action as a way to liberty.

We urge you to remain stedfastly loyal to your high purpose, and in this crisis pledge to you anew the sympathy and support of all our hearts.

Former Dean William George Chanter of Wesleyan University has just been appointed to the chair of English Bible in Drew Theological Seminary, vacant since Professor Charles F. Sitterly's retirement in 1935. Dr. Chanter, well known to HERALD readers as a regular contributor to the columns of the paper, has been teaching at Drew as a visiting professor since last fall. He is a member of the New England Conference.

The late Dr. George W. Carver's successor at Tuskegee Institute is Austin W. Curtis, Jr., who was Dr. Carver's assistant for eight years. Mr. Curtis, a graduate of Cornell University in 1932, becomes director of the George Washington Carver Foundation. He was the only assistant the noted Negro scientist ever had, or ever wanted, according to Tuskegee officials.

Rev. Tertius Van Dyke has been appointed dean of Hartford Theological Seminary and professor of practical theology. He is a son of the late Dr. Henry Van Dyke.

Edward Wilbur Dean Hamilton of Boston and Kingston, artist brother of the late Bishops John W. and Franklin Hamilton, died in Boston on Saturday, January 23. He was nearly eighty years of age. Mr. Hamilton had painted many portraits of prominent persons, including likenesses of President William Fairfield Warren and Bishop John W. Hamilton for Boston University, President Warren G. Harding for the American University in Washington, and Bishop Francis Asbury for a Methodist church in Bristol, England. From his brush also came the paintings that hang over the altar in the Morgan Memorial Church of All Nations in Boston. When, in 1926, Bishop John Hamilton was made chairman of a committee whose task it was to restore John Wesley's rooms at Lincoln College, Oxford, he enlisted the cooperation of his brother, Wilbur, who directed the actual work and also painted a copy of Romney's famous portrait of Wesley to be hung in the rooms. Rev. Fred Winslow Adams, pastor of Copley Methodist Church, Boston, officiated at the funeral service for Mr. Hamilton, which was held at the Waterman chapel, Boston, on Tuesday morning of last week.

Rev. John E. Wallace, Boston University School of Theology '41, has begun his ministry at the Trinitarian Congregational Church in Concord, to which he was recently called. Among the members of his church are Dr. and Mrs. Warren T. Powell of Boston University, who reside in Concord.

Bishop Frederick T. Keeney will reach his eightieth birthday on Tuesday of next week, February 9. He makes his home at 123 N. E. 97th Street, Miami, Fla.

Concerning two Methodist missionaries from the United States, both natives of Sweden, and both of them in Sumatra when that island was occupied by the Japanese, the Board of Missions and Church Extension has just received the following cable from the Legation of Sweden in Washington, D. C.: "With reference to our previous correspondence with regard to the missionaries, Rev. Ragnar Alm and Rev. Egon Ostrom, I beg to inform you that the Swedish Legation in Tokyo has now ascertained that they are both well and still in Sumatra."

The death of Isadora A. Johnson, widow of Rev. S. F. Johnson, occurred on January 20 at the home of her daughter, Mrs. Joseph B. Gough, 4 Highland Park, Massena, N. Y. Mrs. Johnson was born April 27, 1867, in Abington, Mass., the daughter of Leonard and Sarah Thayer Belcher. Her late husband was for many years a member of the New England Southern Conference, but afterward transferred to the Northern New York Conference. He died November 20, 1930, in Wellfleet. Besides the daughter already mentioned, Mrs. Johnson leaves another daughter, Mrs. A. Talmadge Schulmaier of Montpelier, Vt.; two sons, Dr. Leighton F. Johnson, chief of the medical staff of the Massachusetts Memorial Hospital, Boston, and Herman C. Johnson of Scranton, Pa.; four grandsons and one granddaughter. She also is survived by two brothers, Howard W. Belcher of Abington and Ralph A. Belcher of East Bridgewater, and a sister, Mrs. J. Frank Hinckley of Gainesville, Fla. The funeral services were held January 23 at Wellfleet, Rev. J. A. Edwards, pastor of the local Methodist Church, officiating. Interment was in the Wellfleet cemetery.

Rev. Chester W. Ham, formerly pastor of First Methodist Church, Taunton, entered upon the work of a chaplain in the U. S. Navy in January, and is now attending the Chaplains' School, Norfolk, Va. His wife and family are living at 885 Liberty Street, Rockland, Mass.

Dr. Oliver W. Black of the Federal Council of Churches is coming to Somerville the week of March 14, at the request of the local Council of Churches, to train workers for a city-wide program of visitation evangelism to continue through the Lenten season.

Robert F. Oxnam, elder son of Bishop and Mrs. G. Bromley Oxnam, received his commission as lieutenant in infantry at the Officer Candidates' School, Fort Benning, Ga., last month and was appointed as an instructor in the weapons section of the academic department of Fort Benning. His brother, Chaplain Philip H. Oxnam of the Army Air Force Navigation School, Monroe, La., has been promoted to a captaincy.

Word has been received of the death in Bombay, India, on January 19, of Miss Roxana Mellinger, a Burma missionary of the Woman's Division of Christian Service of The Methodist Church. Miss Mellinger was born in Dayton, Ohio, and educated at the Cincinnati Training School. She received a bachelor of arts degree from Ohio Wesleyan University in 1913, and was made a master of arts by Columbia in 1921. She went to Burma in 1913 under the Cincinnati Branch of the (former) Woman's Foreign Missionary Society. Miss Mellinger's work was with the Anglo-Indians and Anglo-Burmese. She was principal of Kingswood School, Kalaw, Burma, for many years. Under her leadership the institution became one of the most beautiful of all hill schools; its collections of butterflies and beetles, made by the students under her direction, were remarkable, and the compound had become an arboretum for Burma. Miss Mellinger left Kalaw—forced out by the war—on March 13, 1942, and after a short rest in the hills was appointed to Taylor High School, an institution for Anglo-Indians in Poona, India. She served there until November, when a recurrence of an old malady made it necessary for her to go to the hospital in Bombay.

Miss Jeanne Thompson, daughter of Rev. J. West Thompson, pastor of Lafayette Street Methodist Church, Salem, and Mrs. Thompson, was married a week ago Sunday in Lafayette Street Church to F. Sydnor Kirkpatrick of Lynchburg, Va. The bride's father performed the ceremony. Her sister, Miss Margaret Thompson, was maid of honor.

Mrs. Arthur Hopkinson, wife of Rev. Arthur Hopkinson, pastor of First Methodist Church, Lynn, has her foot in a plaster cast as a result of a fall during the icy weather.

Chaplain and Mrs. Edwin Holt Hughes, Jr., have announced the marriage of their daughter, Katherine Isabel, to Corporal C. Glover Quay, on December 29, at the Washington Park Methodist Church in Bridgeport, Conn.

Under the auspices of the World Peace Committee of the Starrett Memorial Methodist Church, Athol, Rev. Bradford S. Abernethy, secretary of the Commission to Study the Bases of a Just and Durable Peace, of the Federal Council of the Churches of Christ in America, was presented to the community for a week-end lectureship, January 23 and 24. Mr. Abernethy delivered two lectures in the Starrett Memorial Church, Saturday evening and Sunday morning, and another before an audience drawn from all the Protestant churches of the town. The local Peace Committee carries on a varied program of activity, with regular meetings each month, summer and winter, since its institution as a regular quarterly conference committee. Its work is carried on under the direction of Jed Frost, a layman of the church, who is the chairman of the committee, and the pastor, Rev. Clarence F. Avey.

Professor C. M. McConnell of Boston University School of Theology is recovering from an attack of pneumonia at his home in Newtonville.

A heart ailment caused the death of Carolyn Donaldson Kingsley, wife of John H. Kingsley, president of Vermont Junior College, Montpelier, on Thursday of last week. Mrs. Kingsley was sixty-three years of age. Besides her husband, she leaves three sons: Dr. Donald Kingsley, manpower director for Indiana, Ohio, West Virginia, and Iowa; William, of Jackson Heights, N. Y.; and Professor Gordon Kingsley of Pearl River, N. Y. Funeral services and entombment were to take place Saturday in Albany, N. Y.

Rt. Rev. Alexander Mann, who left the rectorship of Trinity Church, Boston, twenty years ago to become bishop of the Protestant Episcopal Diocese of Pittsburgh, announced his resignation from that post on Tuesday of last week. He is in his eighty-third year.

Miss Alice A. Kimball, who recently retired as a member of the editorial staff of church school publications of The Methodist Church, has acted as secretary to Rev. Lucius H. Bugbee, the editor, for twenty-five years, the last twelve of which have been

ent in the editorial offices. Previous to at time she was with Dr. Bugbee in pas- rates at Christ Church, Pittsburgh, and ennepin Avenue Church, Minneapolis. Her nfailing courtesy and faithful service were nown to many people.

Dr. Albert W. Beaven, who died a week go Sunday in Rochester, N. Y., after a eek's illness, had been president of Colgate- ochester Divinity School since 1929. Dr. eaven was president of the Northern Bap- st Convention in 1930-31 and of the Fed- ral Council of the Churches of Christ in merica in 1932-34. He was sixty years old.

Bishop W. Y. Chen of the Chungking rea of The Methodist Church is one of the hinese members recently added to the merican Advisory Committee (in China) of he Church Committee for China Relief. He has also been elected chairman of the ommittee, the former chairman, Arnold B. Vaught, who had rendered notable service luring the years since the fall of Shanghai nd the transfer of the base of relief opera- ion to Chungking, having now become the xecutive director. Dr. C. Bertram Rappe, reasurer of the Methodist Mission in Chung- king, continues as treasurer of the committee.

The Methodist chaplains in attendance at the Chaplains' School at Harvard were the guests of Bishop and Mrs. G. Bromley Oxnam for dinner on Thursday evening of last week at Harvard-Epworth Methodist Church, Cambridge. Later in the evening, the group partook of holy communion together at a service held in the church sanctuary.

Exclusive films just completed by the Office of the Coordinator of Inter-American Affairs and the Office of War Information on the Latin American countries, dealing with their customs, industries, and occupations together with the part they are playing in the war effort of the United Nations, will be shown free to the public by Boston University's visual education department on Wednesday evenings at 7.30, beginning February 3, for a period of six weeks, at the Soden Building, 84 Exeter Street, Boston. This film schedule is a part of the Inter-American program which is to be held at Boston University March 13-15. Tickets and programs may be obtained by writing to Boston University School of Education, Division of Teaching Aids, 84 Exeter Street, Boston.

The New Hampshire Legislature, now in session at Concord, will be called upon to decide whether or not children may be excused from attendance at the public chools to attend classes in religious education for a period not to exceed sixty minutes in any one week, and only on written request of the parent or guardian. The bill provides that no public money raised by taxation shall be appropriated to pay any part of the costs involved in religious education. The bill is sponsored by an Inter-Faith Committee of which Rev. J. Kirkwood Craig, pastor of the Methodist Church at Franklin, is the chairman. Other members of the committee include Rev. Charles P. MacGregor of the New Hampshire Council of Religious Education, denominationally employed directors, Rev. Edward H. Brewster of Nashua (pastor of Main Street Methodist Church), a Jewish lawyer, a Greek Orthodox priest, several leaders in various Protestant churches, Christian Scientists, and laymen who are interested in the legislation. Certain Roman Catholic leaders, both priests and laymen, have given their personal endorsement to the plan.

DePauw University, Greencastle, Ind., has been chosen as one of eight colleges in the Ninth Naval District to conduct a naval flight preparatory school. Commenting on this new program, President Clyde E. Wildman declared: "DePauw University will continue as a liberal arts college. . . . The naval school for 600 trainees, which will be operated as a separate school on the DePauw campus, with the university furnishing instruction, housing, and food for the unit, will use approximately one fifth of DePauw's buildings and equipment."

The Convention of the National Association of Methodist Hospitals and Homes, which was scheduled for February 23-25 at the Claypool Hotel, Indianapolis, Ind., has been postponed indefinitely owing to the exigencies of the war.

Miss Clementina Butler asks the HERALD to say that requests for Day of Prayer material should not be sent to her, but be addressed to Room 1101, 156 Fifth Avenue, New York. This applies for free helps as well as the new program booklet on Christian literature, for which ten cents should be enclosed.

After reading, in recent numbers of ZIONS HERALD, items which anticipated good news about Clark Memorial Methodist Church in Bar Harbor, Me., friends of the church will be glad to learn as an accomplished fact that the mortgage debt on parish-hall and parsonage has actually been reduced one third in the last twelve months. For seven years, the mortgage had stood at $3000. Unpaid interest claims made the debt $3089 as of February 1, 1942. On January 25, 1943, the debt stood at exactly $2000. Rev. Dwight H. McMahon is the pastor.

Fullest recognition that it is possible to give a college of music for both graduate and undergraduate study was accorded to Boston University College of Music in the announcement this last week-end that the National Association of Schools of Music Commission on Curricula had promoted the Boston University department to full membership. President Daniel L. Marsh of the university and Dean Alfred H. Meyer revealed that this action, which was approved by the vote of the association's executive committee, followed closely the recent recognition of the graduate study of the College of Music.

"Branch Rickey, former vice-president and general manager of the St. Louis Cardinals, world champion baseball team, is a prominent churchman," says *The Union Signal* in its issue of January 23. *"Protestant Voice,* in reporting his acceptance of the post of president and general manager of the Brooklyn Dodgers, anticipates a drastic change in the language and decorum of the latter team." Mr. Rickey is an alumnus and trustee of Ohio Wesleyan University, and as a Methodist layman has been active in the work of the denomination.

The debt on First Methodist Church, Pittsfield, which was $64,264 when Rev. H. Elliott Chaffee was appointed pastor of the church, April 1, 1939, has been reduced to $575, through cash gifts and pledges, according to a statement made to the morning congregation on Sunday, January 24, by William E. Bagg, chairman of the board of trustees. Complete liquidation of the indebtedness by June 13, 1943, is the present aim.

With Our Writers

Clyde E. Wildman, Greencastle, Ind.; president of DePauw University.

Mike Elliott, Washington, D. C.; editor and publisher of the *United States Baptist.*

W. Waldo Weller, Philadelphia, Pa.; Methodist minister, member of the staff of the Department of Finance and Debt Raising, Section of Church Extension, Board of Missions and Church Extension of The Methodist Church.

Clementina Butler, Brookline; daughter of Methodism's pioneer missionaries in India and herself born in that country, and for years a prominent figure in Methodist women's missionary work in the United States.

Bishop G. Bromley Oxnam, Boston; resident bishop of the Boston Area of The Methodist Church.

H. F. Aldrich, Augusta, Me.; superintendent of Augusta District, Maine Conference.

H. W. McPherson, Nashville, Tenn.; executive secretary of the Division of Educational Institutions, Board of Education of The Methodist Church.

Make It Real

A call has been sent out to the entire church for a careful and conscientious observance of Dedication Week, February 28-March 7. Sponsoring the call are the Council of Bishops, the Commission on World Service and Finance, the General Conference Agencies, and the General Board of Lay Activities.

Surely it is incumbent upon everyone who truly claims to be a follower of Christ to dedicate himself anew to the service of our Lord. But if the proposal of Dedication Week is to be regarded simply as something "handed down," only another "must" of the promotional agencies of Methodism, it will fail of its purpose. If the call is construed as just a device to get a collection, it will likewise fail. Let us think of Dedication Week in terms of need—our own pathetic spiritual need and the need of a sin-sick, war-torn world.

Dedication Week should be made real. The offering should be real, an expression of the generosity of our hearts as they are touched by the terrible need of suffering humanity, or it should not be made.

Let us approach Dedication Week with much thought about our own relation to the kingdom of God at a time like this, and the cries of spiritual, intellectual, and physical hunger that call for our pity and our help. Make Dedication Week real.

A Testimony

Thank you for your superb editorial "Missionaries—Pioneers of Freedom."

In simple language you have given us a beautiful picture, with convincing facts, of the missionary efforts of our beloved Methodist Church. It was because of the missionary passion and zeal of our church that first in Rome, while in the College of Monte Mario, and then in Alessandria (Italy) while in the army, that I came to know the Bible and the Saviour Jesus Christ.

May I say that most of what you said in the editorial could be said for the home missions and missionaries?

T. M. Caliandro,
Pastor Italian Methodist Church.

Portland, Me.

Enjoys the Letters

We are thoroughly enjoying the letters ["One in a Million Me"] in Zions Herald. I think it was fine to share, with people generally, his very vivid pictures of a life that many less articulate boys are unable to picture for the folks at home.

Edith M. (Mrs. Oscar T.) Olson.

Cleveland, Ohio

Does Not Enjoy the Letters

As a reader of Zions Herald for some years, I have been shocked that you have given during the past weeks one single page to the "Diary of a Draftee" by a certain soldier boy, especially after reading the fine writing by Charles Wesley Fisher on "Responsibility on the Home Front."

You will notice how the young man exploits card-playing, dancing, girls, and Sabbath-breaking. His whole mind seems obsessed with the idea that the churches are O. K. if they provide good eats and girls. All his letters never hint of God's wonderful love and the saving power of Christ and the need of spiritual reenforcement in life.

This is the voice of protest of only one reader; but, knowing the classes of youth being drafted are not all angels, we must be careful lest we endanger our best who are so willing to sacrifice prospects at home, facing hardship and death, for the love of our God and country. John J. Pacey,
Pastor Methodist Church.

Laurium, Mich.

Started Right

Last week a brave-looking young man in uniform, wings on his arms, came to arrange for a marriage. It was not a half-baked affair, for he and the girl had "kept company" for several years. I was not at home when he came, but next afternoon I went to the bride's home to make sure everything was properly arranged. I had looked into my church records and found that neither the bride nor the groom was a member of the church.

After the wedding arrangements were made, I asked the bride if she did not feel she ought to be a self-committed and confessed Christian before she was married. She said she did. Just then the bridegroom came, and it was agreed and arranged that when they came out to be married, I should first conduct a baptismal, next a church reception service, and then marry them. The wedding was at the home of the bride's sister, who, with her young husband, was to stand up with the bridal party. When I reached the house at about ten minutes before wedding time, the husband of the sister had decided that he too would like to be baptized—at least, he decided after he and I had talked a few moments.

The wedding party came to an improvised altar in the usual dignified way. I announced that we would first conduct a service of the Contoocook Methodist Church, numerous members of which were present. Everybody stood while I conducted the church services. The three candidates for baptism knelt at the proper time, and I baptized them, and then stood, and I did not skimp the service of reception into the church. And then I married the couple.

There have probably been few such services held anywhere. Often pastors lose the best opportunity they will ever have to bring earnest young people to Christian decision by failing to be pointed and urgent for confession just before, or even as, they are married. The young couple were Russel Boutwell and Ruby Hilliard, and the best man was Howard Brown, all of Contoocook.

J. E. Wagner,
Pastor Methodist Church.

Contoocook, N. H.

Making Prayer Vital

Today, more than ever, we are hearing that our young men in the service are attending church and chapel services and reading their pocket-sized Bibles regularly. This, to me, is proof that our people do believe in God and Christ and do want to be close to them. Sometimes I think that we in the ministry and church have not taken time to carefully prepare our worship services to the extent of choosing our vocabularies, and have therefore made it difficult for people to know how to come close to God. I have been in the ministry nineteen years and have rarely heard a religious worker say, "Let us *pray* the Lord's Prayer." Most always they say, "Let us repeat the Lord's Prayer." I wonder if, perhaps, this wording hasn't caused us to develop a cold and careless attitude toward this beautiful prayer. Thinking this might be so, I should like to share with you the thoughts that come to my mind if I am allowed to pray slowly enough to give careful thought to its meaning.

"Our Father who art in this whole universe, holy is your name. May your kingdom come, and may your will be done on this earth just as it is in heaven. Give to us this day our daily bread, that we may be strengthened through it to do your work better.

"And forgive us our shortcomings in the same measure that we forgive those who hurt us. Lead us not into temptation, but deliver us from evil-doing; for this is your kingdom: you have that power, and we will give you all the glory, forever. Amen."

Ruth H. (Mrs. B. F.) Wentworth.

Wilton, Me.

A Western Protest

You are straight on most things you give us through Zions Herald. If you resided in the Middle West you would never say what you did about the Vice President. Out this way they laugh at him. You have a right to your opinion, but this is one time it is not well founded. Forgive me for being so frank with you. Thomas H. Gallagher,
Pastor Trinity Methodist Church.

Evansville, Ind.

A Lesson in American History

In a recent issue of the Herald I read that the countries of North Africa were "today seeing American soldiers for the first time. . . ."

Let us look at some dates in American history.

1801. Tripoli declares war against the United States.

1804. United States warships bombard Tripoli.

1805. Tripoli signs treaty of peace with the United States and pays $60,000 damages.

1804. The Sultan of Morocco sees the naval force of the United States as represented by warships gathered just over against his territory. He signs a treaty with the United States.

1815. The United States declares war on Algiers, and deals a shattering blow to the Algerian navy. While the guns are trained on the city of Algiers, the Dey signs a treaty and thus averts bombardment. The Dey agrees to pay damages.

1815. The Bey of Tunis, wth American warships opposite his territory and impressed by what had happened to Algiers, signs a treaty and pays damages.

American warships patrol the Mediterranean to be sure that the treaties are observed.

In the light of all this, I think we should hardly say that the countries of North Africa are today seeing American soldiers for the first time. W. E. Lowther,
Pastor Trinity Methodist Church.

Norwich, Conn.

[Navy, yes. Army, no.—Editor.]

A Miami Minister Speaks Up

By reprinting Dr. Jacob S. Payton's article in Zions Herald, the Methodist lay people may be given a somewhat inadequate view of the religious ministry to service men.

Two important facts are necessary to complete the picture. These facts arise from the actual situation that obtains here in this military area to which tens of thousands of service men come.

In the first place, although there is as yet no "Methodist" chaplain, there are competent "Protestant" chaplains. Are our Methodist men such die-hard "denominationalists" that they cannot pray with, counsel with, or be ministered unto by "Protestant" chaplains? My seminary roommate, a Con-

gationalist, is an army chaplain. As a Methodist preacher, I could hope for no fuller Christian influence upon any of the fifty service men from my church than he could exert. Methodist parents would stop their "ceaseless flow of protests" if they could meet the splendid "Protestant" chaplains in this area.

In the second place, Miami Methodism is not neglecting Methodist service men who come this way. Our fourteen churches have shouldered cheerfully this added responsibility. We, both pastors and churches, have made special provision to minister to these men. Let me cite, briefly, an outstanding example. The Miami Beach Methodist Church has been all but turned over completely to the soldiers. The pastor, Rev. Homer Bain, devotes ninety per cent of a fourteen-hour day to the men. Four Sunday religious services are crowded with soldiers. The pastor's study sees a steady stream of men who, for psychological reasons, prefer a civilian minister. The church offers recreational evenings with Christian girls, and refreshments, provided by all the churches. Five other Methodist churches are likewise serving on a daily basis. It is unfair and unfortunate to overlook this practical Methodist service, which I assume may be duplicated in every city adjacent to a military center, by the broad implication that the "church forgets its sons at war."

ROGER J. SQUIRE,
Pastor Rader Memorial Methodist Church.
Miami, Fla.

A Reader Unburdens His Soul

In a recent issue of ZIONS HERALD, a writer takes a crack at anyone who has the least criticism of "our great War President."

With full appreciation of the necessary burdens that are as great as any living man bears, one wonders why executive action is needed to see that Montgomery Ward Company collects dues for the pampered tax-free unions. Can that war power be stretched to release the hoarded silver needed in war industry—or is the compact between the silver dozen senators and the farm bloc sacred? Silver is certainly superior to tin, and already billions of debt may be charged to this unholy coalition, which seems to have the New Deal blessing. Will the day come when we can sing "Praise the Lord and pass along the silver"?

There are millions of us true Americans who heard the Presidential candidate in 1932 assure "my friends" that "repeal of the eighteenth amendment and the Volstead Act will not bring the return of the saloon." After nearly ten years in office, can anyone point to a single word or gesture toward stemming the liquor tide? Liquor and prostitution have an age-long partnership and have lowered the efficiency of all armies, but with better pay and liquor in every post exchange and officers' club, we wonder if Elmer Davis is too optimistic when he says "we are ankle-deep in the war." Miners who want double time for a sixth day haven't wet their soles, let alone gone ankle-deep.

Maybe true Americans can drink themselves to victory—and the twelve pages of booze advertising in the October 26 issue of *Life* helped form the great lines at the liquor stores I saw in New York and Boston, as true Americans were out to beat the new tax effective November 1.

Hoarding silver at West Point, hoarding manpower in Washington by continuing useless bureaus and depression-time projects, perpetuating a great executive bottleneck, playing politics with Jersey City Hague and James Michael Curley, recently of Puerto Rico—these are the things that "dim the sacred halo" the HERALD writer would place on our great War President.

WARREN EDWARDS.

Two-Way Traffic

Methodist Educational Institutions and the Week of Dedication

H. W. McPHERSON

Not weeks, but many years of dedication are implied in this subject. From their founding, Christian educational institutions have been a leading factor in inspiration to Christian living and in dedication to Christian service. They were established for that *plus* in education, and but for such influences no one in the twentieth century would plan a week of dedication.

It often takes a crisis to enlist the friends of a worthy cause. A world debacle that threatens to engulf the best in civilization has pointed up the necessity of genuine dedication to its major values. Unless we develop a deeper sense of appreciation, that which has cost so much and which is more needed now than ever before will slip away while the Rome of Christian civilization burns.

Dedication implies two-way traffic. With the dangerous encroachment of secularism, the words of John Wesley, "Let us unite the two so long separated, knowledge and vital piety," seem to come alive. If danger of a divorce at this point existed in his time, what must be our concern in an age of technology? His words might well be the text for the Week of Dedication, as it touches education. Bishop William F. McDowell, once secretary of the Board of Education of the Methodist Episcopal Church, said, "No church college deserves support of the church unless it is different." "Different" here must signify the superiority of education in a Christian atmosphere with spiritual depths sufficient to reach and Christianize the motives of those being educated.

If there is to be traffic both ways during the Week of Dedication, the institutions as well as their constituency must, to quote Lincoln, "be here dedicated to the great task remaining before us." We might paraphrase further, in a declaration that we here resolve that the founders of these institutions shall not have died in vain and that these agencies for the fostering of Christian idealism shall not perish from the earth. Those responsible for the institutions today must rededicate themselves to worthily match the sacrifice of the founders. Through the dedication of a minority of Methodists, our institutions came into being, and by their blood and tears have they followed the long road of worthy mission. This Week of Dedication may well bring about the long overdue concern of other millions of Methodists.

Trained Christian leadership and an enlightened people tomorrow depend largely upon the work of Christian educational institutions today. Through the years no single agency of the church has made a more significant contribution to the total program than have its institutions of higher learning. They have been a chief source of enlightenment and loyalty to a worthy program of Christian service.

The Psalmist said, "Out of the depths have I cried unto thee, O Lord." Today His people are no less crying in anguish from a sense of helplessness. This situation provides the setting for special dedication. Failure to emerge with strength to match our mountains can come only if we fail to follow Him who said, "Be of good cheer; I have overcome." "These times," constituting the world's greatest crisis, remind us that in every crisis are both peril and opportunity. With peril too near our eyes, we fail to see the opportunity. Every crisis presents a proportionate challenge which Christians can accept with the assurance of victory. Man's extremity is God's opportunity!

There is no use blinking the cold facts of the present emergency. We have hinted at what the institutions have done through years that are gone to bring Methodists to the stage of dedicating themselves to the highest. Today they present a vital part of the challenge of the total need. I am reminded of the argument, once presented by one of the great leaders of Methodism, for preserving all educational institutions we then had, and even more. He insisted, "We need them to provide an opportunity for rich members to give their money away in order to save their souls." Not a bad idea, but not all Methodists have clamored for such an outlet. If, however, today we had no worthy causes and no challenging programs to call us to dedication extraordinary, we never would go forward in any marked degree toward Christian perfection.

This challenge and outlet for Christian service constitute a valuable contribution to the Week of Dedication. Specifically, Methodist schools can hold special chapels, send deputations of students, cooperate with campus churches, give consideration in some classes, and place continuous emphasis upon the Christian approach to education, which is the high and distinctive privilege of such institutions.

The institutions of the church must have help in the present emergency, not finally for themselves, but that they may continue their indispensable service to Christian society. The amount needed to preserve them will be insignificant in comparison with the values they represent. Tomorrow's generation must have the help these institutions alone can give. Christian educational institutions will be needed at their best as long as the world needs enlightened Christians. They are needed, first, to produce persons of such character; then, to provide an avenue of service, which is just as necessary since the nature of Christianity is to overflow. Best things in life are obtained and kept only at great cost. When these values are properly appraised, we do not count the cost. The greatest value of all is the uncalculated, unstinted giving of self in service. In the last analysis, lesser values and minor causes are not worth consideration.

By this two-way traffic, service of the institutions to the church and their support by the church, and by this alone, can Christians live and help live. "There is that scattereth, and yet increaseth; and there is that with-

holdeth more than is meet, but it tendeth to poverty." Thrice blest is such service, and the twentieth century has not canceled the truth in

"Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and me."

Historical Society Meets

The sixty-third annual meeting of the New England Methodist Historical Society was held in Wesleyan Hall, Boston, on Monday, January 25, at 10.45 a. m., Rev. L. O. Hartman, president, presiding. Devotional exercises were conducted by Rev. Fred Winslow Adams.

Rev. Charles H. Stackpole, secretary and librarian, gave a report of the activities of the year. Calling attention to the Disciplinary provision for the care and preservation of historical data illustrating the service and promoting the interest of Methodism, the report asked for renewed activity on the part of all members and committees.

The following recommendations were made and approved: a return to the former custom of quarterly meetings with reports to date and historical essays and addresses; occasional union meetings with the Preachers' Meeting; an effort on the part of the membership committee to secure as far as possible representative membership from all churches interested in the history, past and future, of New England Methodism. The library committee was asked to take careful survey of the contents of the library and to seek the addition of strategic material, and the finance committee to prepare a careful and complete statement of the present endowment and investments.

Rev. John L. Ivey, for the nominating committee, asked for the retention of the present officers, with the exception of Dr. William G. Chanter, first vice president, who has removed to New Jersey. Rev. J. Franklin Knotts was elected to his place.

Rev. C. C. P. Hiller, recording secretary, reported preceding meetings. Rev. R. Emory Beetham showed the treasury to be in sound condition.

The address of the day, a paper on the founding and earlier days of the Historical Society, was given by Rev. J. Rex Shepler.

Rev. C. H. Stackpole, historiographer, read brief memoirs of members deceased during the year: Rev. Thomas Whiteside, Rev. Frank T. Pomeroy, George W. Chambers, Rev. E. V. Hinchliffe, Rev. Edgar J. Helms, Rev. Dillon Bronson, Rev. W. R. Davenport, George A. Dunn.

Weekday Church Schools in Massachusetts

Reports from the Protestant classes in weekday religious education in Massachusetts under the auspices and supervision of the Massachusetts Council of Churches show a marked increase in enrolment during the past month. Children in attendance at these classes, satisfied parents, pastors, and teachers, as well as committee members responsible for these schools, have been enthusiastic about the initial results.

Miss Eva I. Nelson, supervisor of weekday church schools for the Massachusetts Council of Churches, reports that the cooperation has been excellent at every point, and that these classes started off with the smoothness, naturalness, and efficiency characteristic of similar schools in other parts of the country that have been in operation on released public-school time for a number of years. This was possible because of much detailed preliminary attention to organization, administration, housing, equipment, staffing, and careful curriculum planning.

The total enrolment of these classes, as on October 31, was 754 pupils from 15 public school buildings in Merrimac, Newburyport, Jamaica Plain, Back Bay, and Hyde Park. This represents an increase of 100 pupils for the first month. Nine church buildings and a Young Men's Christian Association are in use for the thirty-six classes, seven of which are already so large that they are being divided to insure efficiency in teaching and adequate attention to the individual needs of the pupils. For the best results it is considered that classes should not be larger than twenty to twenty-five pupils.

Additional communities receiving weekday religious education, but not under the supervision of the Massachusetts Council of Churches, are Ipswich, Rowley, Hudson, Holliston, Walpole, and East Walpole, with a total enrolment of 487. Thus, there are more than 1200 Protestant children released every week. The estimated total for Massachusetts attending classes of all religious faiths on released time is 4000.

The instruction is non-sectarian, and the committees in charge of these schools are composed of representatives of all the major denominations. The churches in which classes are held are chosen because of their location near the respective public schools from which pupils are released. This cooperative weekday church school curriculum supplements, reenforces, and lays a broad, basic, thorough foundation for the best that is taught in the respective cooperating churches, as well as gives added significance to the character and citizenship education of the public schools. It is not identical with the program or detailed teachings of any particular church, and neither does it supplant any of the regular programs. It serves the very important integrating purpose bringing the best in the home, the schoo and the church into focus in the child's li in the midst of the regular weekday exp riences.

Children are released for this instructio only at the request of parents, and once the are enrolled in these classes, their attendan is as automatic and regular as any class i their public school. They are encouraged b their weekday church school teachers to b regular also in their attendance at Sunda church school.

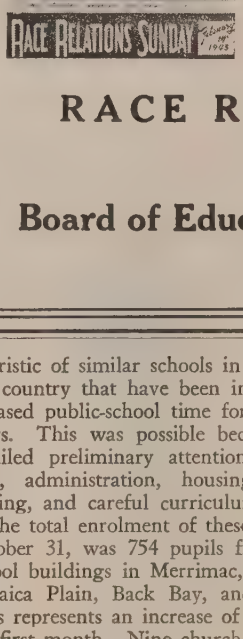
There are many indications that the chi dren really enjoy their religious instructio hours each week, and take their work qui seriously. One sixth-grade girl at a Fore Hills school recently said to her teacher a she was leaving at noon, "Are we going have religious instruction in junior high? Her teacher replied, "It depends on wher you attend junior high. Several places ar talking about it, but Hyde Park is the onl junior high so far that has it." "I want to g to Hyde Park next year," she said.

"One case of forgiving which was told i class I found very interesting. A boy ha been pushed down by a larger boy whi skating on the ice. He said that he ha planned to trip him the next night, but afte thinking about what we had learned i class he thought he would forget it. As happened, that night the older boy brok through the ice and got wet. The boy wh had been offended helped him out and too him home."

"Last week my daddy said he was tired o looking for a job and I told him the story o the man at the pool, and he said that h wouldn't give up yet and now he has a job

Rev. Daniel W. Staffeld, state director o weekday church schools for the Massach setts Council of Churches, says: "Weekda church schools have arrived in Massach setts. Those now in session are demonstr tion centers, through which it is sincere believed many more centers will develop the near future."

In the Good Year, 1943!



It is unusually urgent that Race Relations Sunday be widely and adequately observed.

In a day of turmoil and hatreds the Church should emphasize inter-racial understanding and appreciation and should strive for justice for minority groups and for equal educational opportunities for all.

These ends are furthered by observance of

RACE RELATIONS SUNDAY,

February 14, 1943

Board of Education of The Methodist Church

Nashville, Tennessee

Whither Bound, Education?"

[Abstract of the address delivered by President Daniel L. Marsh at Boston University's Hail and Farewell to students finishing their course at the end of the first semester 1943, held January 17 in Jacob Sleeper Hall]

The public manifests an increasing interest war-time trends and tendencies in the ld of collegiate education. He would deed be a rash man who would undertake predict the future of education. Things e changing so fast that one gets short of eath trying to keep up with them. Storm eeps the high seas of education no less an the landscape of politics. The times are astic and mobile, and one can do nothing it conjecture as to the shape in which edution will find itself when the storm subles.

Enrolments in some colleges have already opped below the depression lows. I cently studied the enrolment figures of ty-nine independent liberal arts colleges in e United States, and discovered that the ll registrations were lower than one year o in fifty-seven out of the fifty-nine institions. The decline ranged all the way om one per cent to seventy per cent. What e we going to do about it? James Russell owell once observed that there is no use in guing with the inevitable. "The only fectual argument against the east wind is put on your overcoat." The east wind is owing against the educational institutions our land. I opine that the overcoat will e found on the peg of adjustment.

Some trends are so strong that it is fair to ssume that they will influence collegiate ducation even after "the tumult and the outing dies." Let me mention five of these ends.

The first is what we call the accelerated rogram. Vacation periods have been shortned, and the whole calendar has been peeded up. Practically all of the important niversities in America have so rearranged heir curricula and their calendars that the ducation that has traditionally required four ears for completion can now be gotten in hree years. I do not venture to prophesy hat the universities will continue this proram of acceleration after the war is over, ut I do predict that we shall have to face vith a good bit of frank discussion the question as to whether we go back to the tradiional four years for a baccalaureate degree.

A second trend is the emphasis upon vocaional subjects. For a long past, there has een a tendency, in some quarters, to glorify vhat has been boastfully called "useless education." Many have set the so-called liberal nd cultural subjects in opposition to the seful and vocational subjects. This has ever been as clearly defined as some persons eemed to believe. All study can be made o have a cultural value, and all study may be urned to practical uses. But the present rend is to exalt and magnify and glorify the seful and practical in education.

A third trend is to emphasize the subects that make for an appreciation of our American democratic heritage. My predicion is that for at least the next generation we will have done with the contemptuous, neering, and critical attitude toward every hing patriotic.

A fourth educational trend of the times is o make it possible for young men and oung women who are intellectually superior to get an education, even though they may not be financially able to pay their own way. The Government is helping now. I do not dare to predict how economic barriers will be surmounted in the future; but I am sure that our democracy demands that young people whose character and abilities make their higher education worth while must be provided with the chance to secure that higher education.

A fifth trend points very clearly to a shifted emphasis in the appraisal of educational institutions. In the past there tended to be an aristocracy among colleges and universities, and the badges of that aristocracy were too often colored by the age of the institution, its financial assets, and its athletic prowess. It seems clear to me that one of the changes to be made by this war with respect to educational institutions will be to furnish a new standard for determining greatness—and that standard will be service.

Education aloof from life becomes anemic and unreal. Therefore, if the five points which I have above indicated for education are true, we may assume that all life trends toward the same points. That would mean that the war has speeded up life's tempo; that an insistent and merciless pragmatic test is applied to everything; that the stirring of our patriotic feelings has created a new appreciation of America; that the democracy of the Selective Service Act ramifies and influences every sphere of life, and that the great demand of the war that all citizens shall serve the common cause is exalting and magnifying service as the true motive of life.

Some of this is good, and some is not so good. We certainly hope that, once the war is over, we shall not continue to speed up the tempo of life. It is possible to go so fast toward the end of life that one does not enjoy the trip along the way. What, for instance, will be the use of pushing students through college with frantic haste if it should be difficult for them to secure jobs once they have graduated? Let us be practical, but let us be practical enough to see the durable values of culture whose immediate practicality might not be apparent. Let us intensify our appreciation of our beloved America; but while we are developing solid attainments of national character, let us not become narrowly nationalistic. It behooves America as a nation to take her place in the great family of nations composing this human world. Throughout all of life, let service become the controlling motive. Let money be used in the advancement of education, in the promotion of righteousness, in the alleviation of human suffering. In industry, in politics, and in every sphere of human endeavor, let us have a post-war world where the greatest of all shall be the servant of all.

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A Free Library for Ministers of All New England Churches

Last year one thousand four hundred and forty-seven ministers availed themselves of its services. Of these three hundred and seventy-nine were ministers of Methodist churches.

More than half its work is done by mail. The Library pays postal charges for ministers beyond the limits of Greater Boston.

The Library is maintained by individual subscriptions, contributions from churches and conferences, and income from a small endowment. It is at present in need of additional financial support.

Subscriptions and endowment gifts should be made payable to The General Theological Library

53 Mount Vernon Street **Beacon Hill, Boston, Mass.**

(The legal name is The General Theological Library)

Church of All Nations of Morgan Memorial

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For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

A. R. Mullins, Minister; Shibly Malouf, Syrian Congregation; Nicola Notar, Italian Congregation; Thomas F. Benbury, Evangelist, Colored Congregation.

F. C. MOORE, TREASURER

When You Make Your Will, Remember the Work of Morgan Memorial

The Pilot Psalm

[By Capt. John Rogers of Middleboro, Mass. Reprinted from *The Messenger* of Mathewson Street Methodist Church, Providence, R. I.]

The Lord is my Pilot; I shall not drift.

He lighteth me across the dark waters; He steereth me in the deep channels; He keepeth my log.

He guideth me by the Star of Holiness for His Name's sake.

Yea, though I sail 'mid the thunders and tempests of life, I shall dread no danger; for Thou art near me; Thy love and Thy care, they shelter me.

Thou preparest a harbor before me in the

homeland of eternity; Thou anointest the waves with oil; my ship rideth calmly.

Surely sunlight and starlight shall favor me on the voyage I take, and I will rest in the port of my God forever.

Providence District Letter

★

LEONARD C. HARRIS, Superintendent

Reports received from various parts of the district reveal a very gratifying response to the observance of Covenant Sunday, January 3. Seventy-eight hundred membership certificates and covenant cards were distributed among the churches. Pastors report increased attendance, increased revenue, and a general stimulation of the spiritual tempo of parish life and activity. Many new members also have been reported.

Rev. T. Arthur Mosley has been confined to his East Greenwich home for the last three weeks battling against threatening pneumonia. He is recovering slowly but favorably.

Rev. C. LeMont Carlson, pastor of Hull Village Church, recently underwent an appendectomy at the Deaconess Hospital, Boston. The superintendent is happy to report favorable recovery.

An interesting six weeks' Inter-Church Institute for Young People and Young Adults is being held in Newport, R. I., with the following churches participating: St. Paul's Methodist, First Lutheran, Middletown Methodist, Second Baptist, Calvary Methodist, First Presbyterian, and Portsmouth Methodist. Rev. J. Harlow Graham is the dean. Courses being offered are: for the high school group, "Men Unafraid" (The Prophets), with Rev. Carl B. Bare as leader, and "Personal Christian Living," with Rev. Milton Gustafson as leader; for young adults and others, "That Brave New World," to be led by several young adults. The various pastors will be the chapel speakers.

The Building Fund of the Washington Park Church of Providence, Rev. S. A. Livingstone, pastor, was augmented on Thanksgiving Sunday by a gift of $500 from the estate of George and Florence Eliza Lord, by their children, G. Elmer Lord, Ethel F. Cleasby, and Elsie M. Rose. Approximately $2000 was realized in the service, which was turned into Liberty Bonds. This amount enlarges the total of the new church Building Fund to well over $30,000.

The annual Church Family Night at Washington Park, January 11, sponsored by the Church Policy Committee, was memorable in its recognition of two of the older members of the parish. Herman E. Pearson, who has served thirty-five years as a member of the board of trustees, was presented with a watch by his host of friends, and Mrs. D. B. Neil, member of the church for fifty years, received a bouquet from members of the Woman's Society of Christian Service, presented by Mrs. Albert E. Hayes, president. Felicitations were brought by two former pastors, Rev. J. W. Annas and Rev. E. E. Story.

The Christmas services at the North Attleboro church were greatly beautified by the addition of the newly renovated pipe-organ and installation of a set of chimes. The amount of $1850 covering cost of organ improvements was the gift of Mr. and Mrs. James Munroe, and the children of the late Mr. C. W. Ralston, in memory of their father. Rev. F. A. Dyckman is the hard-working pastor of this parish.

The church at Holbrook, Mass., Rev. Jesse A. Martin, pastor, placed a gift offering of $500 upon the altar at Christmas to be applied to mortgage reduction. The sum was raised by a quiet solicitation among the parishioners conducted by the pastor and a committee of the trustees.

Through the installation of a public address system, with loudspeakers in the tower of the building, the church at Hingham, Mass., Rev. Myron C. Insko, pastor, broadcast carols during part of the Christmas season. Christmas Sunday evening, a pageant was broadcast, with Chaplain Holt Hughes as reader. Members of the Epworth League acted the pageant out in pantomime in the sanctuary during the reading. This unique form of publicity resulted in increased attendance at the respective services.

Numerous churches throughout the district are cooperating with the Fuel Administration by reducing services and combining activities. Several are holding regular worship services in vestries and chapels. Attendance averages are being encouragingly maintained despite restrictions and inconveniences.

To reduce automobile travel, it has been decided that the monthly circuit meetings of the ministers and their wives shall be discontinued for the duration.

"Thank God for your Testament"

There will be a time perhaps when *your* soldier faces Death. When that moment comes, he too will have the Bible to sustain his faith and courage. You have seen to that!

But will you not do more? Will you not also see to it that the comfort of God's Word is made available to *all* boys in the Service, wherever they may be?

Just a dollar from you will provide New Testaments to six of our fighters. Why not send us your contribution now!

Better still, why not help yourself at the same time by buying an American Bible Society Annuity Agreement? These Agreements afford you the opportunity of giving help to others—and receiving at the same time as much as 7% on your money. Find out for yourself how this Plan works. Send for the booklet "A Gift That Lives."

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BOOKS JUST RECEIVED

★

Personalities of the Passion. By Leslie D. Weatherhead. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Sermons from Revelation. By Clovis G. Chappell. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Religion and Health. By Seward Hiltner. The Macmillan Company: New York. Price, $2.50.

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One in a Million Me

(Continued from page 98)

ng round, drinking a coke or flicking hrough a magazine. Some are writng letters. Over in one corner two oin-pong players are batting at the oal. The time of day is responsible for he lack of energy, I guess. I assume he are other Service Clubs here in Kasas City because this one is quite on he smallish side, although it has all he amusement features. They cerai y do a great service.

I close this now and continue when I arive at the Classification Center.

Love,

LEN.

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E Washington, D. C.)

ARMY OF THE UNITED STATES

Lier Nathaniel Abel, Upland, Ind.
Jon Thompson Adams, Jr., Madison, Fla.
Hley Lester Borden, Thompson, Ohio.
Hry Clay Butt, Lenoir City, Tenn.
Hbert W. H. Cory, Warsaw, N. Y.
Rinald Edward Cory, Palmyra, N. Y.
Hward Sears Davis, Otterbein, Ind.
Ared Moses Ellison, Bay St. Louis, Miss.
Aen William Flohr, Preston, Minn.
Jon George Gieck, Charleston, Ark.
Frest Flint Hubbell, Jamestown, Ohio.
Walter Albert Linaberger, New Cumberland, W. Va.
Kavanaugh Austin Loy, Brandenburg, Ky.
Paul William Ludden, Byron, Minn.
George Russell McCahan, Nescopeck, Pa.
Glen W. Marshall, Grant, Neb.
Harry Frank Miller, Snyder, Okla.
John Wesley Miller, Ironton, Mo.
Henry Edwin Millikan, Arlington, Kan.
William Addison Molyneux, Riverside, N. J.
Alva Ray Mullins, Boston, Mass.
Harry Cleveland Richard, Gordonsville, Va.
Arthur Harold Salin, Binghamton, N. Y.
Clayton Conner Shepherd, Madison, S. D.
Marshall Bell Shives, Leicester, N. C.
Bronson Nickson Smith, Washington, Ill.
Stuart Alexander Snedeker, New Brunswick, N. J.
William Bruce Strother, Covington, Va.
James Adrian Thompson, Toledo, Ohio.
Boyd Wayland Tucker, Orient, N. Y.
James Leon Turner, Boyd, Tex.
Richard Elwin Walton, Lisbon, La.
Samuel Franklin Weir, Sundown, Tex.
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Wilber Herman Wilson, Arlington, Va.

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Church Register

HERALD CALENDAR

Commission on Public Information, Annual Meeting, Hotel La Salle, Chicago, Ill., February 8
Race Relations Sunday, February 14
Board of Education, Annual Meeting, Chicago, Ill., February 16
Puerto Rice Provisional Annual Conference, Arecibo, Bishop E. G. Richardson, February 17
Latin Mission, Tampa, Fla., Bishop A. J. Moore, February 19
Laymen's Day, February 21
Red Cross Sunday, February 28
Week of Dedication, February 28-March 7
Conference on Christian Bases of World Order, Ohio Wesleyan University, Delaware, Ohio, March 8-12
Inter-American Institute and Founders' Day Observance, Boston University, March 13-15
Maine Conference, First Church, Bangor, Bishop James H. Straughn, May 5
New Hampshire Conference, Keene. Bishop G. Bromley Oxnam, May 5
New England Conference, Wesley Church, Worcester, Bishop G. Bromley Oxnam, May 19
New England Southern Conference, Trinity Church, New Bedford, Bishop G. Bromley Oxnam, June 2

BOSTON METHODIST SOCIAL UNION—Annual Young People's Night, Monday, February 15, Brown Hall, New England Conservatory of Music, 294 Huntington Avenue, Boston. Speaker, Dr. Clyde E. Wildman, president of DePauw University. Introduction of speaker, Dr. Carl S. Ell, president of Northeastern University. Special rate for the catered banquet of $1.10 for young people under twenty-five. Tickets for adults, $1.25 for members and $1.50 for non-members. Tickets should be reserved with the secretary, Dr. B. A. Herman, Somerset 3288, by Friday, February 12.

Bits of Fun

A friend of ours went into a telegraph office the other day to send a telegram of birthday greetings to his sister in a distant city. He carefully composed the message: "Congratulations on your birthday and best wishes for many happy years to come." The clerk glanced at the message and returned it. "Sorry," he said, "we're no longer allowed to accept congratulatory messages." So our friend tore up the message, sat down at the little desk, and composed a new one. Handing it to the clerk, he asked: "Is this message acceptable?" "Certainly," replied the clerk. A few hours later our friend's sister received this message from her brother: "Deeply regret encroachment of another year upon your erstwhile youth. Accept sincere sympathy and assurance of my commiseration." Thus Western Union, with the backing of the Government, comes out squarely on the side of pessimism, just when the keeping up of morale is so important!—*Living Church.*

As for us, we're not wasting our time blaming anyone. We just keep repeating to ourself: "If Winter comes, can Spring be far behind?" What we're dreaming of is a green Washington's Birthday.—*Cleveland Plain Dealer.*

When the minister called, the lady of the house was unable to see him at once, so he was shown into the living room to wait. It was a home in which he always felt at ease, and, seeing the piano open, he sat himself down and began to play the piece of music that was open above its keyboard. Presently the little daughter of the house entered the room quietly, and listened until he had played the composition to the end, when she remarked, "I can't play that piece, either!"

"I didn't know you suffered with rheumatism."

"Sure. What else can you do with it?"—*Advance.*

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

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FORMS FOR BEQUESTS

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Hills Library
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Newton Ctr., Mass

...ng tendency on the part of alumni and other friends to provide for ...ston University by bequests and the many inquiries received as to ..., there are given below forms for the convenience of those who plan ...niversity in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

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For the maintenance of a

Professorship — Fellowship — Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

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In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of ..... Dollars ($.....) over a period of .....years in semi-annual installments.

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